

# MADHYĀNTAVIBHĀGA-BHĀṢYA



# MADHYĀNTAVIBHĀGA-BHĀṢYA

A BUDDHIST PHILOSOPHICAL TREATISE  
EDITED FOR THE FIRST TIME FROM  
A SANSKRIT MANUSCRIPT

BY

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SUZUKI RESEARCH FOUNDATION

Tokyo 1964

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20, Sakashita-machi, Otsuka, Bunkyo-ku  
Tokyo, Japan

Printed in Japan  
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To My Venerated Teacher  
Dr. RYOTAI HATANI, M. A., D. Litt.  
**in** Commemoration of his Eightieth Birthday  
August 17, 1963

## FOREWORD

Prof. Gadjin M. Nagao of the Kyoto University visited this Institute in the time of my predecessor, late Dr. A. S. Altekar, and obtained permission to take photographs of some of the Tibetan Sanskrit Manuscripts, donated by Rahula Sankrityayana to the Bihar Research Society. *Madhyāntavibhāga* was one of them. *Madhyāntavibhāga* has several texts in Chinese and Tibetan but most of them suffer from the usual defects of the translated works. The importance of the present edition lies in the fact that it has been for the first time based upon the original Sanskrit text which had not been discovered so far.

Professor Nagao has critically examined the text — its script, style of writing, materials used in it, etc., and arrived at certain conclusions regarding the date of the present manuscript. He has taken great pains and care in separating the text (*Kārikās*) from the Commentaries and has succeeded in removing certain misunderstandings regarding the number of *Kārikās* in each chapter. I am sure that the book will be found to be a welcome addition to the existing knowledge on the subject.

K. P. Jayaswal Research Institute

S. H. Askari

## PREFACE

The *Madhyāntavibhāga-bhāṣya*, here presented, consists of the basic *kārika* (ascribed to Maitreya-nātha) and the *bhāṣya*, or commentary on it, by Vasubandhu. The original Ms. was discovered in Tibet by Rev. Rāhula Sāṃkṛtyāyana, and was photographed by him at the site. Its negatives are now in the possession of the K. P. Jayaswal Institute, Patna. For further details about the Ms., the readers are referred to the Introduction.

Being a philosophical treatise of Mahāyāna Buddhism, the text employs Classical Sanskrit for the most part, and hybrid or prakrit forms scarcely appear, except in Buddhist technical terms then currently in use. Most of the peculiarities are orthographic. It was, however, the present editor's desire to make a faithful reproduction of the Ms. — keeping in mind the fact that the Ms. belongs to a remote period, probably the 13th or 14th century, and that it is the sole extant Ms. as far as our knowledge goes. Accordingly, most of the special features of the Ms. are left intact; the geminated or degeminated forms of consonants, such as *dharmma* instead of *dharma* and *satva* instead of *sattva*, etc., are mostly retained. Although such presentation is avoided in most modern editions, and although it creates a particularly strange impression when romanized, the present editor wished it to serve as an illustration of the orthographic style of the Ms.

The editorial work was conducted with constant reference to the Tibetan translation and the two Chinese translations, on the one hand, and to commentary by Sthiramati (*Madhyānta-vibhāga-ṭīkā*) on the other. As text, the editions of Prof. S. Yamaguchi were used (see p. 1 and 2, notes 2 and 3). In the footnotes, "Tib." always stands for the Tibetan translation of this *bhāṣya*, unless otherwise stated, and "Ṭīkā" refers to Sthiramati's commentary.

An asterisk (\*) indicates either of two things with regard to the Ms., (i) the beginning of a page (whether obverse or reverse) and (ii) the start of a new line, the numeration in both cases being given in the margin. Throughout the text, Chapter divisions and subdivisions are inserted in brackets by the editor. These divisions follow very closely those given in the Yamaguchi edition of the *ṭīkā*, and this will help the reader to compare the present *bhāṣya* with Sthiramati's *ṭīkā*.

The basic *kārikās* are all printed in bold type. They are all numbered except for the *kārikā* concerning "*śāstra-śarīra*" at the beginning and that concerning "*śāstra-nāma-vyākhyāna*" at the end. The numbering is of course that of the editor, and differs slightly from that of the Yamaguchi edition (see Introduction,

p. 11-12). These basic *kārikās* are traditionally ascribed to Maitreya(nātha) as stated above. But the historicity of this ācārya as an author of these *kārikās* and other treatises has been a much debated point among scholars. The present editor, however, is not in a situation to discuss on this matter anew. By setting the *kārikās* in bold type, he only wishes to mark off the basic text for Vasubandhu from his *bhāṣya* portion; this does not necessarily mean that the present editor, though he mentions sometime the name Maitreya as the author, admits the historicity of the latter.

The punctuation used in this Ms. consists in general of a single *danḍa* and a double *danḍa*. Also the use of a half-*danḍa* is to be found. These forms of punctuation are also left intact as much as possible, but, because of the careless use of them, they had to be frequently removed or inserted to accord with the context. For this purpose, parentheses ( ) are used in this edition to indicate the removal of a punctuation sign which originally existed in the Ms., while brackets [ ] signify the insertion of a sign not originally present. The double *danḍa*, which set the *kārikā-pada* off from the prose commentary in the Ms., has been changed, except in those cases indicating the end of a *kārikā*, to a single *danḍa* without parentheses.

Three indexes are provided: Index I, Sanskrit-Tibetan-Chinese, Index II, Tibetan-Sanskrit, and Index III, Chinese-Sanskrit.

In Index I, almost all Sanskrit technical terms, including occasional compounds and idioms, are given, accompanied by their Tibetan and Chinese equivalents. On this account, the size of the Index became more voluminous than that of the text itself. The present compiler, however, believes that, as the text is one of the most important treatises of Yogācāra-vijñāna-vāda, all fundamental expressions of that school can be found in this index. The form of Tibetan translation used in this text seems to be the normal one, although sometimes expressions that are not found in the *Mahāvvyutpatti* are met with. The two Chinese translations, especially that of Hsüan-tsang, are authentic and important for the history of Chinese Buddhist terminology; it may be interesting to compare these two Chinese versions and to see how they agree and how they differ.

Index II was compiled by reversing the order of languages appearing in Index I. However, several minor expressions that do not appear in Index I are added in the hope that they may be helpful for the study of Tibetan linguistic usage.

Index III was also compiled in the same way. However, the items listed here are, generally speaking, confined to elemental expressions, and full compound-forms are not always listed, especially when they are easily found under the entry which is the first member of the compound. Terms which are preceded by common prefixes are also sometimes omitted. Index III covers almost all, but not the whole, expressions in Chinese translations.

The place where the term is to be found is usually indicated, in Index I, by a roman numeral corresponding to the chapter and an arabic numeral and roman letters corresponding to the *karikā* and *pāda*, respectively. This device, instead of indicating the page and line of the present text, may help the reader to refer also to other texts, such as Sthiramati's *ṭika*. There are, however, various passages which stand more or less independent of, or unrelated to, those *karikās*. In these cases, instead of *karikā* numbers, the titles of the passages themselves are given in abbreviation. The following table shows the Chapter divisions, subdivisions, and their corresponding *karikā* numbers, and, on the right-hand side, those abbreviations which appear in the Index.

title	<i>karikā</i> number	abbreviation
Abhyarcana	. . . . .	I. abhyarcana
Śāstra-śarīra	. . . . .	I. śās-ś
Chapter I, Lakṣaṇa-pariccheda		
1. Abhūta-parikalpa		
a. Sad-asal-lakṣaṇa	I. 1-2	
b. Sva-lakṣaṇa	I. 3-4	
c. Saṃgraha-lakṣaṇa	I. 5	
d. Asal-lakṣaṇānupraveśōpāya-lakṣaṇa	I. 6-7	
e. Prabheda-lakṣaṇa	I. 8ab	
f. Paryāya-lakṣaṇa	I. 8cd	
g. Pravṛtti-lakṣaṇa	I. 9	
h. Saṃkleśa-lakṣaṇa	I. 10-11	
Abhūtaparikalpa-piṇḍārtha	. . . . .	I. abhūta-piṇ
2. Śūnyatā (śūnyatōddeśa)	I. 12	
a. Śūnyatā-lakṣaṇa	I. 13	
b. Śūnyatā-paryāya	I. 14	
c. Śūnyatā-paryāyārtha	I. 15	
d. Śūnyatā-prabheda	I. 16	
Śoḍaśa-vidhā śūnyatā	. . . . .	I. 16 (16 śūn)
	I. 17-20	
e. Śūnyatā-sādhana	I. 21-22	
Śūnyatā-piṇḍārtha	. . . . .	I. śūnya-piṇ
Chapter II, Āvaraṇa-pariccheda		
1. Vyāpy-ādi-pañcāvaraṇa	II. 1abc	
2. Prayoga-nava-saṃyojanāvaraṇa	II. 1d-3abc	
3. Bodhisattvāvaraṇa		
a. Daśa-śubhādiṣv āvaraṇam	II. 3d-10ab	
b. Daśa kāraṇāni	. . . . .	II. daśa-k

Two antaraśloka on Daśa kāraṇāni . . . . .	II. antaraś
Daśa-śubhādinām anukramaḥ . . . . .	II. daśa-ś-kra
4. Bodhipakṣya-pāramitā-bhūmy-āvaraṇa	II. 10cd
a. Bodhipakṣyeṣv āvaraṇaṃ	II. 11
b. Pāramitāsv āvaraṇaṃ	II. 12-13
c. Bhūmiṣv āvaraṇaṃ	II. 14-16
5. Āvaraṇa-samāsa	II. 17
Āvaraṇa-piṇḍārtha . . . . .	II. piṇ

### Chapter III, Tattva-pariccheda

(Tattvōddeśa)	III. 1-2
1. Mūla-tattva	III. 3
2. Lakṣaṇa-tattva	III. 4-5ab
3. Aviparyāsa-tattva	III. 5cd-8a
4. Phala-hetu-tattva	III. 8b-10a
5. Audārika-sūkṣma-tattva	III. 10bc-11
6. Prasiddha-tattva	III. 12ab
7. Viśuddhi-gocara-tattva	III. 12cd
8. Saṃgraha-tattva	III. 13
9. Prabheda-tattva	III. 14
10. Kauśalya-tattva	III. 15-16
a. Skandhārtha	III. 17ab
b. Dhātv-ārtha	III. 17cd
c. Āyatanārtha	III. 18ab
d. Pratītyasamutpādārtha	III. 18cd
e. Sthānāsthānārtha	III. 19
f. Indriyārtha	III. 20ab
g. Adhvārtha	III. 20cd
h. Catuḥ-satyārtha	III. 21
i. Yāna-trayārtha	III. 22abc
j. Saṃskṛtāsaṃskṛtārtha	III. 22def
Tattva-piṇḍārtha . . . . .	III. piṇ

### Chapter IV, Pratipakṣa-bhāvanāvasthā-phala-pariccheda

1. Pratipakṣa-bhāvanā	
a. Catvāri smṛty-upasthānāni	IV. 1
b. Catvāri samyakprahāṇāni	IV. 2
c. Catvāra ṛddhi-pādāḥ	IV. 3
Pañca doṣāḥ	IV. 4
Aṣṭa prahāṇa-saṃskārāḥ	IV. 5
d. Pañcēndriyāni	IV. 6
e. Pañca balāni	IV. 7
f. Sapta bodhyaṅgāni	IV. 8-9ab
g. Aṣṭa mārgāṅgāni	IV. 9cd-11ab
h. Pratipakṣa-bhāvanā-prabheda	IV. 11cd-12

2. Tatrāvasthā	IV. 13-16ab
3. Phala-prāpti	IV. 16cd-18
Pratipakṣa-bhāvanā-piṇḍārtha	. . . . . IV. piṇ

#### Chapter V, Yānānuttarya-pariccheda

1. Trividham ānuttaryam	V. 1abc
2. Pratipatty-ānuttarya	V. 1d-2abc
a. Paramā pratipattiḥ	V. 2d-6
b. Manasikāra-pratipatti	V. 7-10
c. Anudharma-pratipatti	V. 11ab
Avikṣipta-pariṇatā	V. 11cd-12
Aviparyāsa-pariṇatā	V. 13-22
Daśa vajrapadāni	. . . . . V. daśa-vaj
Three antara-śloka	. . . . . V. antara-ś
d. Anta-dvaya-varjane pratipattiḥ	V. 23-26
e. Viśiṣṭā cāviśiṣṭā ca pratipattiḥ	V. 27ab
3. Ālambanānuttarya	V. 27cd-28
4. Samudāgamānuttarya	V. 29
Śāstra-nāma-vyākhyāna	. . . . . V. śās-nāma
Yānānuttarya-piṇḍārtha	. . . . . V. piṇ
Pariṇāmanā	. . . . . V. pariṇāmanā

It was the late Dr. A. S. Altekar, then Director of the K. P. Jayaswal Institute, Patna, who first permitted the author to reproduce a copy of the original Ms. and publish it in Japan. When the present draft came to completion, the same Institute invited the author to include it in the Institute's publication series. Further, Prof. S. H. Askari, the present Hon. Jt. Director of the same Institute, favoured this publication with a foreword. For all these kindnesses the author expresses his profound gratitude.

When decipherment of the Ms. was two-third done, the author was forced to discontinue his work because of eye trouble. Thanks, however, are due to Mr. Teruyoshi Tanji, one of the author's students, who took the trouble to decipher the final third of the Ms. to complete the first draft of the text. This draft was used as a text at both Kyoto and Ryūkoku universities. The students who attended those classes are in this sense collaborators to the author, occasionally presenting very useful suggestions.

Special mention must be made of Mr. Yutaka Ojihara, associate professor at Kyoto University, who offered various linguistic information and advice for the Introduction as well as the annotation. Good advice and useful help were also given in various ways by Messrs. Yuichi Kajiyama and Masaaki Hattori, both associate professors at Kyoto University. To all of those gentlemen the

author is most grateful. Also, the author can never forget the painstaking proof-reading and other work done by his pupils, Messrs. H. Toyohara, N. Aramaki, Leslie S. Kawamura, et al.

Finally, the author wishes to express hearty thanks to all his *kalyāṇa-mitras* on the Suzuki Research Foundation's Cultural Committee, which is concerned with the promotion of scholarly research, including publication. In particular gratitude is due to Mr. Toru Sawamoto, the Acting Director, and Mr. Jun Orui, chief of research, who more than anyone else made this very troublesome publication possible.

Kyoto University  
September 1964

G. M. N.



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## INTRODUCTION<sup>1</sup>

As regards the Madhyānta-vibhāga, there are several texts of different categories available in Sanskrit, Tibetan, and Chinese. By the aid of these texts and in comparing them with each other, the work of the present edition was carried on. The kārikās, which form the back bone of these texts, are considered to be written by Maitreya(-nātha) as one of his five treatises, and the commentary (bhāṣya) on these kārikās is ascribed to Vasubandhu. This is accepted to be so by both the Chinese and Tibetan traditions equally.

The text can be divided into three categories. To begin with, Maitreya's kārikā can be seen as an independent work in both Chinese and Tibetan Tripiṭakas, bearing the titles: 辯中邊論頌 (translated by Hsüan-tsang, Taishō 1601) and *Dbus dan mthaḥ rnam par ḥbyed paḥi tshig leḥur byas pa* (Tōhoku Cat. 4021) or simply *Dbus dan mthaḥ rnam par ḥbyed pa* (Peking Reprint Edition 5522). I shall call these the "kārikā-text". However, the text which was usually used in China and Japan as the source for research up to the present was the one in which Vasubandhu's commentary (bhāṣya) was interspersed in between the kārikās. This may be called the "bhāṣya-text". This text is found in the Chinese Tripiṭaka under the titles 中邊分別論 (tr. by Paramārtha, Taishō 1599) and 辯中邊論 (tr. by Hsüan-tsang, Taishō 1600), and in the Tibetan Tanjur, *Dbus dan mthaḥ rnam par ḥbyed paḥi ḥgrel pa* (Tōhoku 4027, Peking Rep. Ed. 5528). The text of the present edition also belongs to this category. Apart from these, in both Tibetan (Tōhoku 4032, Peking 5534) and Sanskrit, there is a sub-commentary (ṭikā) written by Sthiramati on the "bhāṣya-text". I shall call this the "ṭikā-text".

The Sanskrit original of the "ṭikā-text" was discovered in Nepal by the late Prof. Sylvain Lévi and was entrusted to Prof. Susumu Yamaguchi to be published. This was realized in 1934<sup>2</sup>. Prof. Yamaguchi, publishing a

<sup>1</sup> The import of this Introduction has already appeared in Japanese in the 東方學會創立十五周年記念東方學論集 (*Eastern Studies Fifteenth Anniversary Volume, 1962*), but this English rendition has many corrections and additions.

<sup>2</sup> *Sthiramati, Madhyānta-vibhāgaṭikā*, ed. S. Yamaguchi, Nagoya, 1934 (the first of the three volume series). Another edition: *Madhyāntavibhāgasūtrabhāṣyaṭikā of Sthiramati*, Part I, ed. V. Bhattacharya and G. Tucci (Calcutta Oriental Series, No. 24), London, 1932, deals only with the Chapter I.

Japanese translation of this “*ṭikā-text*” and other materials<sup>3</sup>, has contributed a great deal to the progress in the research of the *viññaptimātrata* thoughts.

However, although Sthiramati's Sanskrit text shed much light on the *viññaptimātrata* thought, especially on that of Sthiramati<sup>4</sup>, the desire to have a Sanskrit original of the “*bhāṣya-text*” also could not be denied. Since the Sanskrit text of the *ṭikā* includes passages from Vasubandhu's commentary, it would not have been impossible to reconstruct, to a certain degree, a Sanskrit original of the “*bhāṣya-text*” by comparing those passages with both Chinese and Tibetan translations. But the fact is that the “*ṭikā-text*” quotes only incomplete passages and only the beginning one or two *pādas* of the *kārikā*; moreover, several leaves of the Sanskrit manuscript were lost, and about one third of every leaf is missing on the right side. Those portions missing in the manuscript were made legible by Professor Yamaguchi's competent Sanskrit reconstruction from the Tibetan. This being the case, if there were a Sanskrit original of the “*bhāṣya-text*”, we not only could have filled in those missing portions but also could have gained, in all probabilities, a deeper understanding of Maitreya's *kārikās* and Vasubandhu's commentary, concerning these subtle points, which we could not have gained from a study of the Chinese and Tibetan translations only. This was probably the foremost reason for the desire to obtain a Sanskrit original of the “*bhāṣya-text*”.

However, the existence of the Sanskrit manuscript of the “*bhāṣya-text*” was made known right after Sthiramati's *ṭikā* was published. Rev. Rāhula Sankrityāyana made three trips<sup>5</sup>, from 1929 onward, into Tibet in search of Buddhist Sanskrit manuscripts, and discovered, in 1934, at the Monastery of Ngor, a Sanskrit manuscript which corresponds to the “*bhāṣya-text*”, and on which the present edition is based. The ancient Mss. of Sanskrit texts found in various temples in Tibet by Rev. Sankrityāyana come to a total of three hundred and thirty-six. He was able to return with fifty-five of those Mss. after having either photographed them or copied them by hand. The present Ms. of the “*bhāṣya-text*” was one of those that he succeeded in photographing. Approximately twenty years after Rev. Sankrityāyana made public his discovery, I went to the K. P. Jayaswal Institute in Patna for the first time to find that

<sup>3</sup> A Japanese translation (as the second volume) and the “*bhāṣya-text*” in two Chinese and one Tibetan versions (as the third and final volume) were published in 1935 and in 1937 respectively.

<sup>4</sup> English translations are given by Th. Stcherbatsky (*Bibliotheca Buddhica* XXX, 1936; Chap. I only), by D. L. Friedmann (Amsterdam, 1937; Chap. I only), and by Paul Wilfred O'Brien (Chap. III only; *Monumenta Nipponica*, Vol. IX and X, 1953-54).

<sup>5</sup> *Journal of Bihar and Orissa Research Society* (JBORS), Vol. XXI, pt. 1 (1935); Vol. XXII, pt. 1 (1936); Vol. XXIII, pt. 1 (1937).

the negatives of those manuscripts were preserved there and that reprints could be obtained. I received the permission to reprint and publish the present Ms. from the Director of the Institute, the late Dr. A. S. Altekar, and asked Mr. Masaaki Hattori, then a student in Calcutta University, to send them to me. They reached me the following summer (1957).

This was, indeed, the first experience I had to decipher such an old Sanskrit Ms., and what made matters worse was the fact that there was no pandit, in Japan, from whom I could learn to read the script. Moreover, the photographs of the Ms. were very blurry; thus, it took many days to find out that the text of the śāstra proper began on photograph No. 15—the numbering being tentatively put on by the photographer in ink. However, on the other hand, since both the Chinese and Tibetan translations and, especially, Sthiramati's ṭīkā were available, it became clear, after preparing a palaeographical index, that the decipherment would not be so difficult. Due to the blurry photographs and the weathered condition of the Ms., there were still some lines which I was unable to read with absolute certainty; I had to leave those lines for future research.

According to Rev. Sankrityāyana's account<sup>6</sup>, the original Ms. is written in Māgadhi script. Its size is 10  $\frac{2}{3}$  × 2 inches and it consists of forty leaves, each consisting of six lines.

Now, the original Ms. is not accessible to us, but only the photographs are at our disposal. After making an examination of the photographs, I found that the actual number of leaves were thirty and that at times there were up to seven lines on a leaf. Regarding the material on which this text was written, Rev. Sankrityāyana does not make any note of the fact that the leaf is of paper; hence, we must take it for granted that it is palm-leaf. But this point is quite dubious. The material appears to be paper, since, in these photographs, the curved shape of palm-leaf does not appear at all and the veins which would identify it as palm-leaf also cannot be seen.

A little left of center, each leaf has a binding-hole in the middle of a square blank space which sides, in most cases, occupy vertically four horizontal lines. The numbering of the leaves never appears on the obverse side but in the left margin of the reverse side. These numerals are not written in letter-numerals (akṣara) but are written in figure-numerals. The obverse side of the first leaf is blank except for a faint inscription in Tibetan script in the center. The first line of this inscription can be made out to read "*dbus mthaḥ ḥgrel pa bṣugs*" (=madhyānta-bhāṣyo viharati sma), but the second line is illegible. The text itself begins on the first leaf, reverse side, line one and ends on the thirtieth leaf, obverse side, line two. At times, there seem to be faint traces of corrections

<sup>6</sup> Rāhula Sankrityāyana, "Sanskrit Palm Leaf Mss. in Tibet", JBORS, XXI, 1, p. 41.

and additions in the margin written in almost the same style as that of the text, but most of these are illegible.

There is no colophon which states the date of this manuscript. As I mentioned above, Rev. Sankrityāyana states that this is written in “Māgadhi” script, but he states, in another place, that this Māgadhi script was “prevalent in Eastern India during the twelfth and thirteenth centuries”.<sup>7</sup> Although I am not an authority on scripts in general, their names, and their style of writing, I wish to make note of the following points which I came across while reading through the text.

The script that Rev. Sankrityāyana calls “Māgadhi” is written in almost a square and upright style and, compared to the so-called “Gupta” script, the straight line at the top is more distinct. However, when “y” or “m” is added to another consonant, they are not added on the right side but are written below the foregoing consonant. This may indicate that the old style of writing was still alive in this script. One Cambridge Ms. Add. 1699 (which appears in Bühler, *Indische Palaeographie*, Tafel No. 6-X) belongs to the latter part of the twelfth century (A. D. 1198-99) and Bendall calls the script the “Bengali character”.<sup>8</sup> When one compares this to the present Ms., one finds that the scripts resemble each other in many ways; especially, those letters like *ā*, *e*, *o*, *kh*, *t*, *n*, *bh*, *l*, *ś*, *h*, etc. share the same particular characteristics. While it is a unique feature of the “Bengali character” to write the long vowel sign of the long “*ā*” below the character<sup>9</sup>, the present Ms. has the same speciality. There are, however, many differences also between these scripts: the letters in the Cambridge Ms. Add. 1699 slant downward from right-top to left-bottom, whereas the present Ms. has its letters written upright; the initial “*i*”, which is peculiar to this Ms. and whose form is quite near to that of “*chā*”, more closely resembles that of the Cambridge Ms. Add. 1691 (A. D. 1179; Bühler’s Tafel No. 6-XI) than that of Add. 1699. From the fact that the present Ms. has been preserved in Tibet, from the dates of other manuscripts found in the same Ngor Temple, and from the comparison made of this script with those listed in the Cambridge Catalogue, it is, probably, correct to place the date of this Ms. around the twelfth and thirteenth centuries as Rev. Sankrityāyana has done. However, when the style of the figure-numerals are compared with those of the Cambridge manuscripts, the date of this Ms. can be lowered one century to the

<sup>7</sup> Rāhula Sāmkṛtyāyana, *Pramāṇavārttikam* (Appendix to JBORS, Vol. XXIV), p. viii.

<sup>8</sup> C. Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*, Cambridge, 1883, p. 188.

<sup>9</sup> *Ibidem*, p. xxxvi.

fourteenth century—although, again, there is no example in the Cambridge manuscripts which completely coincides with the figure-numerals of the present Ms.

The special characteristics of the script and, especially, the peculiar style of consonant-ligature make it difficult to read the manuscript. The letters *ta* and *bha*, *ya* and *pa*, and *sa*, *ma*, and *na* were written to such a degree of similarity that they were almost indistinguishable; similarly, *dva* and *ddha*, *dvya* and *ddhya*, *vya* and *cya*, *ska* and *stha*, and so on. The vowel sign “*i*” usually has a vertical left-side stroke but sometimes not; hence, *tathāpi*, for instance, sometimes looks like *tathapi*. Other vowel signs also show various manner of writing according to the circumstances. In the cases of ligatures “*ṣṭ*” and “*ṣṭh*”, the letters “*ṭ*” and “*ṭh*” seem to be, at least in form, “*t*” and “*th*” respectively.

Like other Sanskrit manuscripts, this manuscript also shows its own orthographic peculiarities—some of which will be worth noting here.

A consonant which comes after “*r*” following a vowel is very often doubled—or prefixed, if it is an aspirate stop, with the corresponding non-aspirate<sup>10</sup>. For example, the words *sarva* and *karma* are always written *sarvva* and *karmma*. Likewise, there appear *dharmma* (some 95 occurrences, one exception being found in p.31<sup>3</sup>), *mārgga* (two exceptions found in p.33<sup>15,16</sup>), *pūrvva*, *var-ttate*, *pravarttate*, etc. This holds true even when the “*r*” and the following consonant belong to two distinct grammatical units (not excepting fully inflected word-forms). Thus, we have—*pūrṇṇa*, *caturṇṇām*, *caturddhā*, *bahirddhā*; *nir-mmāṇa*, *nirddiṣṭa*; *nirvvikāra*, *nirmmala*, *daurbbalya* (but *daubalya* in p.33<sup>18</sup>, though obviously wrong), *caturvvidha*, *caṣṣurddhātu*; *anadhimuktir ddharmme*, *antayor mmadhyam*<sup>11</sup>.

However, we have also many non-geminated forms such as *artha*, *caturtha*, *nirvedha*, etc.; “*y*” of *virya*, *caryā*, *viparyāsa*, etc. is never geminated; in *varjana*, *varjita*, etc. “*j*” is not doubled except once, *vivarjjana* (p.28<sup>4</sup>). While *nirvikaḷpa* appears only once (p.36<sup>2</sup>), *nirvikaḷpa* is found twice (p.61<sup>17</sup> and p.68<sup>17</sup>); *nirddēṣa* once (p.59<sup>1</sup>), *nirdeṣa* twice (p.58<sup>4</sup> and 58<sup>17</sup>); *nirmmocana* once (p.43<sup>11</sup>), *nirmukta* thrice (p.23<sup>10</sup>, 27<sup>14</sup> and 67<sup>8</sup>).

<sup>10</sup> The gemination of this kind is not only attested in many of the known manuscripts, but it is legitimate in so far as the native grammarians admit it as optional. Thus, Pāṇini 8.4.46 for the present gemination after “*r*”. As to the question as a whole, see Whitney, *Sanskrit Grammar*, 228 a-b; Renou, *Grammaire sanscrite*, 7 (with bibliography).—Here as well as in the following notes 12–14, I am indebted to Mr. Y. Ojihara for several informations.

<sup>11</sup> Similar geminated examples are:—*kīrttita*, *mūrdhāna*, *varddhayati*, *ūrdha*; *avāttrṇṇa*, *visttrṇṇa*, *aparikarmmi*<sup>o</sup>, *ānudhārmmikī*; *durggati*, *svvarṇṇa*; *daśabhir ddharma*<sup>o</sup>, *ātmaparayor ddharmma*<sup>o</sup>, *aprasrabdhir bbodhi*<sup>o</sup>, *nairātmyayor mmadhyam*, *punar mmanasikāra*<sup>o</sup>.

In *viśuddhyate* (p. 71<sup>16</sup>), we see a clear instance of another kind of optional gemination: that of the first letter of a consonant cluster, most commonly of a consonant preceding either “y” or “v”.<sup>12</sup> A second example may be found in *prativeddhati* (p. 36<sup>1</sup>)—seemingly a graphical error for *prativeddhyati*.

The tendency opposite to the above-stated is discernible in the simplification of double “t” original in *sattva*, *bodhisattva*, and *tattva*, and they are written *satva*, *bodhisatva*, and *tatva*. Out of about 95 occurrences of the word, the writing *tattva* is exceptionally found in p. 28<sup>18</sup> and 29<sup>2</sup>. Apart from these, the same degemination appears but sporadically: *balavatva* (p. 52<sup>22</sup>) for *balavattva*, *dhīmatva* (p. 30<sup>17</sup>, 31<sup>24</sup>) for *dhīmattva* (but *dhīmattva* in p. 30<sup>9</sup>). No doubt, these are un-Pāṇinian forms<sup>13</sup>. In this Ms., however, the right orthography is also witnessed in many instances: *utpatti*, *viśuddhi*, etc.

Apart from its normal presentation by anusvāra (*m̐*), the *m* final of a word or of the prefix *sam-* appears more often as assimilated to the following consonant,—as *ñ* before a palatal, *n* before a dental, while it remains *m* before a labial. Thus, we have *arthañ ca*, *evan tāvat*, *santāna*, °*phalam puruṣa*°, and *sampanna* for example. The retention of “m”, found in *idānīm vaktavyā* (p. 50<sup>8</sup>) and *samvṛtyā* (p. 67<sup>7</sup>), may suggest that “v” was no longer regarded as a semi-vowel, but simply as a labial stop “b”. The words *anuśamsa*, *mīmāṃsā* and *sāmsāra* are never shown as such (with anusvāra), but consistently with an “n” (or “m”?) preceding “sā”. Attention may be called in passing to the expletive use of anusvāra before a nasal consonant, of which the manuscript shows a few instances: *skamndha* (p. 29<sup>10</sup>) for *skandha*, *sammbodhi* (p. 33<sup>1</sup>) for *sambodhi*, and *kāramṇa* (p. 31<sup>12</sup>) for *kāraṇa*.<sup>14</sup>

The virāma is seldom used; instead, in most cases, the letter to which it should be attached is written in a little smaller form. The use of the avagraha (transcribed with ’) does not conform to the rule as normally followed in recent times: while often left out at the elision of initial “a” coming after “e” or “o”, it is put as often for marking any kind of elided or contracted vowel, and that with the sole view of helping make out the context.

The saṁdhi between final and initial vowels and the placement of the daṇḍa (|) are not always exact. The lines of the kārīkās, whether they were half a pāda, one pāda, or a whole kārīkā long, were mostly set out by placing the

<sup>12</sup> Legitimate according to Pāṇ. 8.4.47.

<sup>13</sup> Pāṇini 8.4.65 allows the simplification of double consonants preceded, not followed as here, by another consonant. Cf. Whitney, *op. cit.*, 232 a (listing *tatvā*); Renou, *op. cit.* 8.

<sup>14</sup> According to Lüders, such a use of anusvāra is a graphical fault, common in later manuscripts. Cf. Lüders, *Bruchstücke buddhistischer Dramen*, S. 33; Renou, *op. cit.*, 11, note in fine.

double daṇḍa (||) at both the beginning and the end. The device helps a great deal to separate Maitreya's kārikās from the rest of the śāstra.

One can say, with all probabilities, that this Ms. is a very good and exclusive one. Although it has such peculiarities as stated above, it includes very few instances of repetition of a same sentence, or of introducing foreign sentences. Additions and omissions of one letter or so are not serious ones; and very often corrections seem to have been made in the margin (most of which are, regretfully, illegible in the photographs). At least, in comparison to other manuscripts such as the already published *Vigraha-vyāvartant* and *Ratnagotra-vyakhya* found by Rev. Sankrityāyana, this Ms. seems to have very few errors. Also, this Ms. can be claimed to be the only one extant to this day since the title which the present Ms. bears cannot be seen either in the Bir Library in Kathmandu or in the other famous collections of old Buddhist texts as far as my knowledge goes.

The fact that this is a very good and exclusive text can be known also by comparing it with the translations of the "bhāṣya-text". I cannot give an extensive account of this topic here, but generally speaking, Hsüan-tsang's translation differs from this Sanskrit Ms. to a great deal in its form since Hsüan-tsang has as usual logically re-arranged the text to a certain extent and has translated it with Chinese expressions. On the contrary, the Tibetan translation and Paramārtha's Chinese translation more faithfully agree with the present Ms. in the order of presentation; thus, they might be considered to maintain the approximate original Indian form. Of these translations, Paramārtha's<sup>15</sup> is the oldest one, but it does not include the five intermediate śloka (antaraśloka) which all the other texts have. Moreover, in Paramārtha's translation, there are, at times, sentences which are not common to any of the other texts. In these respects, perhaps we ought to say that Paramārtha's translation, more than Hsüan-tsang's, is farther away in content from the original. The Tibetan translation is close to the original, but there are two or three serious misarrangements of sentences. That which offers constructive criticisms and a means to solve these misarrangements is no other than the present manuscript. In contrast to these facts concerning the translations, the present Ms. has proper

<sup>15</sup> Paramārtha (499—569) is considered to be a successor to Sthiramati (Cf. R. Hikata's article "Seshin Nendai Saikō" in *Miyamoto Shōson Kyōju Kanreki-kinen Ronbun-shū*, p. 320). However, Paramārtha and Sthiramati seem to be of the same period (cf. *Bukkyō no Konpon-shinri*, ed. Shōson Miyamoto, p. 340: H. Nakamura's article). Prof. E. Frauwallner also gives a plausible date of Sthiramati as 510-570 (WZKSO, Band V, p. 137). Concerning the chronology of these two people, the fact should be taken into account that Paramārtha's translation does not have the antara-śloka which appear in Sthiramati's ṭīkā.



features and a reasonable content ; it is, almost entirely, in accordance with Sthiramati's *ṭikā* in its contents and its order of discussion, in so far as the *ṭikā* comments upon the *bhāṣya*. Thus, the present Ms. is a very good and exclusive one not only from the point of form but also from the point of content and logic.

\* \* \*

Since the general tenet of the *Madhyānta-vibhāga* has been extensively observed by many scholars and is quite well known, I shall not deal with the same topic here again. Although, by an examination of this Ms., we shall be able to improve on much of our knowledge, especially concerning the exact differences between Maitreya and Vasubandhu in their textual form and wording, hence, their doctrinal development, this improvement would be possible only after a careful study of this text in the future. Right now, I shall limit myself to the explanation of a few things concerning the title, chapter-division which appear in the Ms., and some specific features concerning the *kārikās* in the *śāstra*.

The title of the *śāstra* appears in the last line of the Ms.: “*madhyānta-vibhāga-kārikā-bhāṣyam samāptam || kṛtir ācārya-bhadanta-Vasubandhoḥ*”. There is no additional colophon which discloses the date it was copied or the name of the scribe. We can infer from the above sentence that the correct title of the text should be *Madhyānta-vibhāga-kārikā-bhāṣya* and that the words *vibhaṅga* and *ṭikā* which appear in the Tibetan translation in place of *vibhāga* and *bhāṣya* respectively are not proper.

Chapter I ends with the line “*madhyānta-vibhāge lakṣaṇa-paricchedaḥ prathamah*”. The other chapters have the same general form except Chapter III which ends “*°vibhāga-śāstre...*”. Thus, the title is given in these chapters to be *Madhyānta-vibhāga*, which is in accordance with the form of the title in the “*kārikā-text*”, and the word *bhāṣya* is not added to the end. In the case of Chapter I, however, the word *bhāṣya* is clearly written in the margin for the purpose of correction. The same correction seems to have been done, though not clearly, in Chapter III also. In the other chapters, it is not visible whether the correction exists or not. In any case, the word *bhāṣya* should be added to each in conformity with the Tibetan title which adds *hgrel pa*.

The manuscript, unlike the Chinese translations which divide it into seven chapters, divides the *śāstra* into five chapters which correspond to the chapter-divisions in the Tibetan translations and in Sthiramati's *ṭikā* in Sanskrit. However, Chapter IV of this Ms. is entitled “*pratipakṣabhāvanāvasthā-phala-pariccheda*” giving the two words “*avasthā-phala*” which cannot be found in any of the other texts, and which suggest the seven-chapter system.

The original feature of the kārīkās is one thing among others that can be elucidated by the present Ms. All the kārīkās are composed in *Anuṣṭubh* metre, except the last one which is written in *Vasantatilakā*. Since all the kārīkās are presented here fully, one could even reconstruct the original form of the “kārīkā-text”. Some salient features centering around a discussion of the kārīkās are as follows.

To begin with, there are two places in which the Sanskrit “ṭīkā-text” edited by Prof. S. Yamaguchi must be revised. First, while Chapter I consists of twenty-two kārīkās according to the Chinese translations, it consists, according to the Yamaguchi edition of the ṭīkā, of twenty-one and a half kārīkās—the last half of the twenty-second kārīkā being considered originally inexistent. This seems also to be the view held in the Bhattacharya-Tucci edition<sup>16</sup>. However, according to the present Ms., the twenty-second kārīkā is actually complete and reads as follows:

na kliṣṭā nāpi vākliṣṭā śuddhā 'śuddhā na cāiva sā |  
prabhāśvaratvāc cittasya kleśasyāgantukatvataḥ || I. 22

The second line of this kārīkā, which appears in two parts separated by the commentary in the Ms., is clearly evidenced to be kārīkā-pāda by the fact that the present Ms. sets them off by placing two *daṇḍas* before and after them. The kārīkā corresponds perfectly to the following Chinese translation by Hsüan-tsang:

非染非不染 非淨非不淨 心性本淨故 由客塵所染

The reasons Prof. S. Yamaguchi gives for the theory that the latter half of this kārīkā was inexistent were as follows: (1) the Tibetan translation of the “kārīkā-text” does not have the latter half, (2) the Tibetan translation of the “bhāṣya-text” merely presents its meaning in prose form, and (3) the “ṭīkā-text” (both Sanskrit and Tibetan) does not have this in verse-form.

However, as far as the last point (3) is concerned, it would not have been impossible to draw out the latter half of the kārīkā from the Ṭīkā, had one read it with the above stated kārīkā in mind<sup>17</sup>.

<sup>16</sup> *Op. cit.* (p. 1, note 2), p. 50.

<sup>17</sup> Actually, the sentence in question appears in the Ṭīkā (Yamaguchi ed., p. 61, 1.2) in the form “prakṛtyāiva prabhāśvaratvāc cittasya”, the last portion of which corresponds to kārīkā 22c. The Sanskrit form of k. 22d is not traceable in the Ṭīkā, since this portion was reconstructed from Tibetan. It is also quite interesting to note that these are preceded by “atrāivāgamam āha”. The Tibetan rendition of these sentences is: “*hdir lus dan sems ran bñin gyis hod gsal bañi phyir ro řes hbyun no*”, but “*lus dan*” should be changed to “*lun las*” according to the Sanskrit version. This shows that

That (1) the Tibetan translation of the “kārikā-text” does not have the latter half holds true in the Peking, Narthañ, and Derge editions<sup>18</sup> of the Tibetan Tripiṭakas; that is, in all three editions the twenty-second kārikā is not complete. However, in the so-called Peking Vulgar edition<sup>19</sup> of the “kārikā-text”, the latter half can be seen in the following form:

| *ñon moñs ma yin mi moñs min* |  
 | *de ni dag dañ ma dag min* |  
 | *sems ni ñod gsal yin pañi phyir* |  
 | *glo bur gyi ni ñon moñs phyir* |

Such being the case, the fact that kārikā I. 22 was originally complete can hardly be doubted. Consequently, the reason that (2) the Tibetan translation of the “bhāṣya-text” merely presents it in prose form is none other than the fact that the translator failed to see and draw it out as a kārikā.

Why would the kārikā be lacking in the Tripiṭaka which ought to be more authentic and appear in the correct form in the Vulgar edition? What would be the basic text for the Vulgar edition to put in the two final pādas which completes kārikā I. 22? Regarding the Chinese translation of the “kārikā-text”, it is considered, sometimes, to be a composition produced by extractions from the “bhāṣya-text”<sup>20</sup>. As regards the Tibetan translation of the “kārikā-text”, the same phenomenon seems to take place. But, in this case, the exact opposite happens. That is, where the Tibetan translators of the “bhāṣya-text” failed to realize it to be a kārikā, the translators of the “kārikā-text” have it as a kārikā. Therefore, the “kārikā-text” was not produced by extractions from the “bhāṣya-text”. Since, however, both of these were translated by the same persons (Jinamitra, Śilendrabodhi, and Ye šes sde), this error suggests that there existed a Sanskrit original of the “kārikā-text” and that the translators translated the “kārikā-text” correctly but misunderstood the kārikā when they translated the “bhāṣya-text”.

With the exception of the above-mentioned merit, however, the Vulgar edition has many errors. In the “bhāṣya-text” a total of five antara-ślokas (or intermediate ślokas)—two in Chapter II and three in Chapter V—are found. While the Vulgar edition of the “kārikā-text” includes the five antara-ślokas,

Sthiramati understood the passage to come from an “āgama”, but was this “āgama” an entirely separate text or was it Maitreya’s kārikā?

<sup>18</sup> The Derge Edition was kindly checked for me by Mr. N. Takata, Kōyasan Daigaku.

<sup>19</sup> This text, consisting of fourteen leaves, is printed in a set of Maitreya’s five treatises as the fourth book labelled “麦四本”

<sup>20</sup> Cf. Prof. H. Ui’s comment quoted in the Yamaguchi’s Japanese translation of *Stthiramati*, *Madhyāntavibhāgaṭika*, p. iii.

in contrast to this, the Tibetan Tanjur editions correctly omit them. Here, the word “antara-śloka” was used by Sthiramati himself to denote two kārīkās which were inserted in the middle of kārīkā II. 10 and to denote two other kārīkās inserted after kārīkā V. 22. The exact meaning of “antara-śloka” is not clear to me, but it seems that it is equivalent to “saṃgraha-śloka”<sup>21</sup> (recapitulating verse) which is a verse composed by Vasubandhu, as a part of his commentary, in order to aid his students. Or, since Hsüan-tsang, in Chapter V, introduces these ślokas by saying 有頌言 (There are ślokas which state:), it would seem that Vasubandhu quoted them from another source. In any case, it is a fact that they should not be regarded as Maitreya’s original kārīkās. Throughout his text, Hsüan-tsang puts the characters 頌曰 (The kārīkā [of Maitreya] states:) and the characters 論曰 (In commenting [Vasubandhu] states:) respectively, before and after quoting Maitreya’s kārīkās. But, since he puts neither of them before and after these antara-ślokas, he was also aware that these were not Maitreya’s original kārīkās. Of course, it is not proper for the Vulgar edition to include these ślokas in Maitreya’s “kārīkā-text”; in all probabilities, these ślokas were added later being erroneously extracted from the bhāṣya. The same kind of erroneous extraction also can be seen in other places such as in the two pādas following III. 22 and in the pāda following V. 1.

On the other hand, however, a similar kind of error occurs in the “kārīkā-text” of the Tibetan Tripiṭaka. That is, the pāda following IV. 12 a-b was erroneously extracted from the prose-section of the “bhāṣya-text”. Also, a pāda from V. 2 was mistakenly repeated a little later. The former instance can be seen in the Vulgar edition just as it appears in the Tibetan Tanjur but the latter instance has been corrected.

These examples are suggestive of the fact that the “kārīkā-text” was made by extracting the kārīkās from the “bhāṣya-text”. However, the above-stated fact that kārīkā I. 22 is complete in the Vulgar edition opposes this view. It is difficult to believe that some person in Tibet supplemented the kārīkā with the two closing pādas of kārīkā I. 22. Consequently, the only conclusion we can draw is that the Tibetan “kārīkā-text” probably existed independently in a properly translated form from the beginning and to this text careless people added, erroneously, some superfluous pādas by extracting them from the “bhāṣya-text”, thus developing the present forms of the “kārīkā-text”. Therefore, we can infer that there probably existed also an original Sanskrit “kārīkā-text”,

<sup>21</sup> Dr. M. Hattori has kindly informed me that according to D. B. Malvaniya (*Svārthānumāna-pariccheda* by *Dharmakīrti*, Benares 1959, p. 12) saṃgraha-śloka is sometimes called antara-śloka. R. Gnoli also remarks that these terms are interchangeable (*The Pramāṇavārtikam of Dharmakīrti*, S. O. R. XXIII, Roma 1960, p. xxxiii).

and it is highly probable since its name is given in the list of manuscripts discovered by Rev. Sankrityāyana in the Spos-khang Monastery. However, it was neither photographed nor copied. If we could obtain this manuscript, it would add a great deal of light on the problem of the “kārikā-text”.

Secondly, according to the Yamaguchi edition, there are twenty-three kārikās in Chapter III, Tattva-pariccheda, but actually there are only twenty-two and a half kārikās. Prof. Yamaguchi miscounted the two pādas introducing “Kauśalya-tattva” as III. 15 a-b (see p. 44, note 1). Since this portion in Sthiramati’s *Ṭikā* lacks the Sanskrit original, and in so far as we must depend upon Tibetan source in which both the “bhāṣya-text” and the “ṭikā-text” have them in kārikā form, this error would be understandable. However, these two pādas are actually quotations of the last two pādas of kārikā 2 in the same chapter—it is a repetition and not an introduction of a new kārikā. It is, therefore, quite natural that they do not appear in the Tibetan “kārikā-text”. The present Ms. also gives the context in prose-form and not in kārikā-form; thus, it is more evident that these two pādas do not form a part of a new kārikā.

However, is it justifiable to have any chapter end in an incomplete kārikā and have an odd number as twenty-two and a half as Chapter III does? Usually, any chapter or any treatise always ends with a completion of kārikās, and the present Chapter III ought not be an exception. I believe, therefore, there is a ṣaṭ-pāda kārikā (six-footed verse) included somewhere in this chapter. I assumed this to be, provisionally, kārikā 22, counting the following two pādas as the fifth and sixth pādas instead of counting them kārikā 23 a-b as Yamaguchi did. The same phenomenon occurs also in Chapter IV in that both the Sanskrit text and Tibetan translation have eighteen and a half kārikās. In this case, I assumed kārikā 5, which enumerates the “aṣṭa prahāṇasaṃskārāḥ”, to be six-footed. Accordingly, the numbering of the kārikās differs henceforth from that of Yamaguchi, and the chapter ends with kārikā 18.

There is a related yet different problem in Chapter V which contains just thirty kārikās and no incomplete kārikā. However, there are, in the middle of the Chapter, many instances in which one topic begins on the last half of a kārikā and ends on the first half of the next kārikā; such instances are seen especially in the section “Aviparyāsa-pariṇatā.” To answer this problem, I assumed, provisionally, there are two six-pāda kārikās included in this chapter—one is kārikā V. 6, the other V. 29. Thus, the total number of the kārikās in Chapter V is twenty-nine instead of Yamaguchi’s thirty.

Taking these things into consideration, I think that the number of kārikās (excluding the so-called antara-śloka) in the “bhāṣya-text” should be as follows :

Salutation	1 kārīkā
Framework of the Treatise	1 kārīkā
Chapter I	22 kārīkās
Chapter II	17 kārīkās
Chapter III	22 kārīkās (including one ṣaṭ-pāda)
Chapter IV	18 kārīkās (including one ṣaṭ-pāda)
Chapter V	29 kārīkās (including two ṣaṭ-pādas)
Exposition on the Name of the Treatise	1 kārīkā
Transference of Merits	1 kārīkā

What is contained in the above table is almost the same as that found in the Tibetan “kārīkā-text”. However, since the first kārīkā on “Salutation” and the last kārīkā on “Transference of Merits” were composed and added by Vasubandhu when he commented on Maitreya’s kārīkās, we can exclude them and thus attribute one hundred and ten kārīkās to Maitreya as his original composition. The same area of meaning as expounded in the kārīkās is accurately covered by the Chinese “kārīkā-text” which was translated and attributed to be Maitreya’s work by Hsüan-tsang. Further, if the kārīkās on “Framework of the Treatise” and “Exposition on the Name of the Treatise” are excluded, the actual number of kārīkās which form the actual body of the śāstra would be one hundred and eight kārīkās, including three ṣaṭ-pāda ones.

This calculation of kārīkās, applicable also to the Tibetan translations, is based upon two extant Sanskrit texts. The number of kārīkās in Hsüan-tsang’s translation differs from that of the Indian original due to the fact that his translation increases or decreases the number of kārīkās in accordance with the Chinese style. Paramārtha’s translation, on the whole, seems to correspond to the Sanskrit original in form but, on the finer points, it differs from the present Ms. and differs in the number of kārīkās. There is an unique difference in Paramārtha’s translation in that two extra kārīkās, which were meant to exhort students but which cannot be seen in any of the other texts, precede the final kārīkā on “Transference of Merits”. This is unique and rather odd because Paramārtha seems to write as if Vasubandhu’s commentary ended with those two kārīkās and puts Vasubandhu’s kārīkā on “Transference of Merits” outside the commentary proper, as if it were his (Paramārtha’s) own.

The last kārīkā on “Transference of Merits” is not commented upon in Sthiramati’s Ṭīkā. This portion of the Ms., unfortunately, is effaced and difficult to read; it was possible to decipher it only with the help of the Tibetan translation. Its metre is Vasantatilakā (8+6 syllables), and I have tentatively trans-

lated it in the following manner :

If there be any virtue in composing this commentary,  
May it be helpful to all being's Virtue and Wisdom growth.  
By this, may the beings acquire, before long,  
The great prosperity and three kinds of Enlightenment.

TEXT OF THE  
MADHYĀNTAVIBHĀGA-BHĀṢYA



\*<sup>1</sup> namo buddhāya |

1b,1

[ Abhyarcana ]

śāstrasyāśya praṇetāram abhyarhya sugatātmajaṃ [ | ]  
vaktāram cāsmad-ādibhyo yatiṣye 'rtha<sup>2</sup>-vivecane ||

5

[ Śāstra-śarīra ]

tatrāditaḥ śāstra-śarīraṃ vyavasthāpyate |

lakṣaṇaṃ hy āvṛtis<sup>3</sup> tatvaṃ pratipakṣasya bhāvanā |

tatra \* ca sthā phala-prāptir yānānuttaryam eva ca ||

1b,2

ity ete saptārthā hy asmiṃ<sup>4</sup> cchāstre<sup>5</sup> upadiśyante | yad uta  
10 lakṣaṇaṃ<sup>6</sup> āvaraṇaṃ tatvaṃ pratipakṣasya bhāvanā | tasyām  
eva ca pratipakṣa-bhāvanāyām avasthā \* phala-prāptiś ca<sup>7</sup> yānā- 1b,3  
nuttaryaṇ ca (') saptamo 'rthaḥ<sup>8</sup> |

[ CHAPTER I. LAKṢAṆA-PARICCHEDA ]

[ 1. Abhūtaparikalpa ; a. Sad-asal-lakṣaṇa ]

15 tatra lakṣaṇaṃ ārabhyāha |

abhūta-parikalpo 'sti<sup>9</sup> dvayan tatra na vidyate |

śūnyatā vidyate tv atra<sup>9</sup> tasyām api sa vidyate || I. 1

<sup>1</sup> A sign in the shape of a vertically elongated S is placed at the beginning. It seems to mark the commencement of the text (but probably not the letter om̐).

<sup>2</sup> Ms. no avagraha.

<sup>3</sup> Ms. āvṛttis.

<sup>4</sup> Sic Ms. ; read asmiṃ chā°.

<sup>5</sup> Sic Ms. ; read °tra.

<sup>6</sup> Sic Ms., saṃdhi not observed.

<sup>7</sup> "śca" is not clear in Ms.

<sup>8</sup> Ms. no avagraha.

<sup>9</sup> Ms. atatra.

- 1b,4 tatrābhūtapari\*kalpo grāhya-grāhaka-vikalpaḥ | dvayaṁ grā-  
hyaṁ grāhakaṁ ca | śūnyatā tasyābhūtaparikalpasya grāhya-  
grāhaka-bhāvena virahitatā | tasyām api sa vidyata ity abhūta-  
1b,5 parikalpaḥ | evaṁ yad ya\*tra nāsti tat tena śūnyam iti yathā-  
bhūtaṁ samanupaśyati yat punar atrāvaśiṣṭaṁ bhavati tat sad 5  
ihāstiti<sup>1</sup> yathābhūtaṁ prajānātity aviparītaṁ śūnyatā-lakṣaṇam  
1b,6 udbhāvitam bhavati | \*

na śūnyam nāpi cāśūnyam tasmāt sarvvaṁ vidhiyate |  
satvād asatvāt satvāc ca<sup>1</sup> madhyamā pratipac<sup>2</sup> ca sā || I. 2

- na śūnyam śūnyatayā cābhūtaparikalpena ca | na cāśūnyam dva- 10  
2a,1 yena grāhyena<sup>3</sup> grāhakeṇa ca | sarvvaṁ saṁ\*skṛtaṁ cābhūta-  
parikalpākhyaṁ | asaṁskṛtaṁ ca śūnyatākhyaṁ | vidhiyate nir-  
diśyate<sup>1</sup> satvād abhūtaparikalpasya<sup>1</sup> asatvād dvayasya<sup>1</sup> satvāc  
ca śūnyatāyā abhūtaparikalpe<sup>4</sup> tasyām cābhūtaparikalpasya<sup>1</sup>  
2a,2 sā ca madhyamā pra\*tipat | yat sarvvaṁ | nāikāntena śūnyam 15  
nāikāntenāśūnyam | evaṁ ayaṁ pāṭhaḥ Prajñāpāramitādiṣv anu-  
lomito bhavati “sarvvaṁ idaṁ na śūnyam nāpi cāśūnyam<sup>5</sup>” iti |

[ b. Sva-lakṣaṇa ]

- 2a,3 evaṁ abhūtaparika\*lpasya sal-lakṣaṇam asal-lakṣaṇam ca khyā-  
payitvā | sva-lakṣaṇam khyāpayati | 20

artha-satvâtma-vijñapti-pratibhāsam prajāyate |  
vijñānam nāsti cāśyârthas tad-abhāvât tad apy asat || I. 3

- 2a,4 tatrâ\*rtha-pratibhāsam yad rūpâdi-bhāvena pratibhāsate | satva-  
pratibhāsam yat pañcendriyatvena sva-para-santānayaḥ [ ] ātma-  
pratibhāsam kliṣṭaṁ manaḥ | ātmamohâdi-saṁprayogāt | vijñā- 25  
2a,5 pti-\*pratibhāsam ṣaḍ vijñānāni [ ] nāsti cāśyârtha iti | artha-sa-  
tva-pratibhāsasyânākāratvāt | ātma-vijñapti-pratibhāsasya ca vi-

<sup>1</sup> Ms. idihāstiti.

<sup>2</sup> Ms. pratic.

<sup>3</sup> Sic Ms.

<sup>4</sup> Ms. °parikalpe.

<sup>5</sup> Ms. cāśyaśūnyam.

I. 1~5

tatha-pratibhāsatvāt | tad-abhāvāt tad apy asad iti 'ya\*t tad- 2a,6  
grāhyaṃ rūpādi-pañcēndriyaṃ manaḥ ṣaḍ-vijñāna-saṃjñakam  
catur-vvidham tasya grāhyasyārthasyābhāvāt tad api grāhakam  
vijñānam asat<sup>1</sup> |

8 abhūtaparikalpatvaṃ siddham asya bhavaty ataḥ |  
na tathā sarvvathā \* 'bhāvāt<sup>2</sup> | 2b,1

yasmān na tathā 'sya bhāvo yathā pratibhāsa utpadyate | na ca  
sarvvathā 'bhāvo bhrānti-mātrasyōtpādāt | kim-arthaṃ punas  
tasyābhāva eva nēṣyate | yasmāt |

10 tat-kṣayān muktir<sup>3</sup> iṣyate || I. 4

anyathā na bandho \* na mokṣaḥ prasidhyed iti saṃkleśa-vyava- 2b,2  
dānāpavāda-doṣaḥ syāt |

[ c. Saṃgraha-lakṣaṇa ]

15 evam abhūtaparikalpasya sva-lakṣaṇam khyāpayitvā saṃgraha-  
lakṣaṇam khyāpayati<sup>4</sup> | abhūtaparikalpa-mātre sati yathā \* tra- 2b,3  
yāṇām<sup>5</sup> svabhāvānām saṃgraho bhavati |

kalpitaḥ paratantraś ca pariniṣpanna eva ca |  
arthād abhūtakalpāc ca dvayābhāvāc ca deśitaḥ || I. 5

20 arthaḥ parikalpitaḥ svabhāvaḥ | abhūtaparika\*lpāḥ paratantraḥ 2b,4  
svabhāvaḥ | grāhya-grāhakābhāvāḥ pariniṣpannaḥ svabhāvaḥ |

[ d. Asal-lakṣaṇānupraveśōpāya-lakṣaṇa ]

idānīn tasminn evābhūtaparikalpe 'sal-lakṣaṇānupraveśōpāya-la-  
kṣaṇam paridīpayati |

<sup>1</sup>...<sup>1</sup> "yat tad-grāhyaṃ... vijñānam asat" differs from Tib.: *don med pas hdsin paḥi rnam par śes pa de yañ med do*, but Paramārtha seems to coincide with Skt. Better reading "rūpādi-pañcēndriya-manaḥ-ṣaḍ°"?

<sup>2</sup> Ms. seems to have an avagraha.

<sup>3</sup> Ms. tat-kṣayātsaktir (a letter in the margin seems to give its correction). Sthira-mati's ṭikā gives tat-kṣepān muktir, but Tib. *zad*, and Chin. 滅.

<sup>4</sup> Ms. khyāpayiti.

<sup>5</sup> Ms. no anusvāra.

2b,5 **upalabdhiṃ sa\*māsṛitya nōpalabdhiḥ prajāyate |**  
**nōpalabdhiṃ samāsṛitya nōpalabdhiḥ prajāyate || I. 6**

vijñapti-mātrōpalabdhiṃ nīṣṛityārthānupalabdhir jāyate | arthān-  
 2b,6 upalabdhiṃ nīṣṛitya vijñapti-\*mātrasyāpy anupalabdhir jāyate |  
 evaṃ asal-lakṣaṇaṃ grāhya-grāhakayoḥ praviśati |

5

**upalabdhḥ tataḥ siddhā nōpalabdhi-svabhāvatā |**

upalabhyārthābhāve<sup>1</sup> upalabdhy-ayogāt |

3a,1 **tasmāc ca samatā jñeyā nō\*palambhōpalambhayoḥ || I. 7**

upalabdher upalabdhitvenāsiddhatvād<sup>2</sup> abhūtārtha-pratibhāsatayā  
 tūpalabdhir ity ucyate 'nupalabdhi-svabhāvāpi satī<sup>3</sup>

10

[ e. Prabheda-lakṣaṇa ]

tasyāivēdānīm abhūtaparikalpasya prabheda<sup>4</sup>-lakṣaṇaṃ khyā-  
 3a,2 paya\*ti |

**abhūtaparikalpaś ca<sup>5</sup> citta-caittās tridhātukāḥ |**

kāma-rūpā<sup>6</sup>rūpyāvacara-bhedena |

15

[ f. Paryāya-lakṣaṇa ]

paryāya-lakṣaṇaṃ ca khyāpayati<sup>7</sup> |

**tatrārtha-dṛṣṭir vijñānaṃ tad-viśeṣe tu caitasāḥ || I. 8**

3a,3 tatrārtha-mātre dṛṣṭi\*r vijñānaṃ | artha-viśeṣe dṛṣṭiś caitasā  
 vedanādayaḥ |

20

[ g. Pravṛtti-lakṣaṇa ]

pravṛtti-lakṣaṇaṃ ca khyāpayati |

<sup>1</sup> Sic Ms., saṃdhi not observed.

<sup>2</sup> Ms. °siddhā°.

<sup>3</sup> Sthiramati's ṭikā, °svabhāve'pi satī.

<sup>4</sup> Ms. pratibheda.

<sup>5</sup> Ṭikā, °kalpas tu.

<sup>6</sup> Ms. kāma-rūpa°.

<sup>7</sup> Ms. khyāṣapayati.

**ekaṁ pratyaya-vijñānaṁ dvitīyaṁ au<sup>1</sup>pabhogikaṁ |**  
**upabhoga-pariccheda<sup>2</sup>-prerakāś tatra caitasā\*ḥ || I. 9**

3a,4

ālaya-vijñānaṁ anyeṣāṁ vijñānānaṁ pratyayatvāt pratyaya-vijñā-  
 naṁ | tat-pratyayaṁ pravṛtti-vijñānaṁ aupabhogikaṁ | upabho-  
 5 go vedanā | paricchedaḥ saṁjñā | prerakāḥ saṁskārā vijñā\*-  
 nasya cetanā-manaskārādayaḥ |

3a,5

[ h. Saṁkleśa-lakṣaṇa ]

saṁkleśa-lakṣaṇaṁ ca khyāpayati |

**chādanād ropañāc cāiva nayanāt saṁ<sup>3</sup>parigrahāt |**  
 10 **pūraṇāt tri-paricchedād upabhogaḥ ca<sup>4</sup> karṣaṇāt || I. 10**  
**nibandhanād ā\*bhimukhyād<sup>5</sup> duḥkhanāt kliśyate jagat |**

3a,6

tatra cchādanād avidyayā yathābhūta-darśana-vibandhanāt<sup>6</sup> | ropā-  
 ṇāt saṁskārair vijñāne karmma-vāsanāyāḥ pratiṣṭhāpanāt | nayanād  
 vijñānenōpa \*patti<sup>7</sup>-sthāna-saṁprāpaṇāt<sup>8</sup> | saṁparigrahān nāmarū-  
 15 peṇātma-bhāvasya | pūraṇāt ṣaḍ-āyatanena<sup>9</sup> | tri-paricchedāt spar-  
 śena | upabhogaḍ vedanayā | karṣaṇāt tṛṣṇayā karmmakṣiptasya  
 punarbhavasya [ | ] nibandhanād upā\*dānair vijñānasyō<sup>10</sup> tpatty<sup>11</sup>.  
 anukūleṣu kāmādiṣu | ābhimukhyād bhavena kṛtasya karmmaṇaḥ  
 punarbhave vipāka-dānāyābhimukhī-karaṇāt | duḥkhanāj jātyā  
 20 jarā-maraṇena ca ( <sup>1</sup> ) parikliśya\*te jagat | so 'yaṁ |

3b,2

3b,3

**tredhā dvedhā ca saṁkleśaḥ saptadhā 'bhūta-kalpanāt || I. 11**

tredhā saṁkleśaḥ | kleśa-saṁkleśaḥ karmma-saṁkleśaḥ<sup>12</sup> janma-  
 saṁkleśaś ca | tatra kleśa-saṁkleśo 'vidyā-tṛṣṇōpādā\*nāni | 3b,4  
 karmma-saṁkleśaḥ saṁskārā bhavaś ca | janma-saṁkleśaḥ śeṣāṇy  
 25 aṅgāni | dvedhā saṁkleśaḥ | hetu-saṁkleśaḥ phala-saṁkleśaś ca |

<sup>1</sup> Ms. °mṁau° ?<sup>8</sup> anusvāra missing in Ms.<sup>5</sup> Ms. ābhimbhimu°.<sup>7</sup> Ṭikā, °otpatti.<sup>9</sup> Ms. āyatetanena.<sup>11</sup> Ms. °tpattyatty. Ṭikā, °opapatty°.<sup>2</sup> Ms. adds a half-daṇḍa.<sup>4</sup> Ms. upabhoccā.<sup>6</sup> Ṭikā, vibandhāt.<sup>8</sup> Ṭikā, saṁprekṣaṇāt.<sup>10</sup> Ms. vijñānāśyo.<sup>12</sup> Sic Ms., saṁdhi not observed.

- 3b,5 tatra hetu-saṁkleśaḥ kleśa-karmma-svabhāvair aṅgaiḥ phala-saṁ-  
kleśaś ca śeṣaiḥ<sup>1</sup> | saptadhā saṁkleśaḥ saptavidho hetuḥ | vipa-  
ryāsa-hetuḥ | ākṣepa-hetuḥ | upanaya-hetuḥ | parigraha-hetuḥ |  
3b,6 upabhoga-hetuḥ | ākarṣaṇa-hetuḥ | udvega-hetuś ca<sup>2</sup> | \* tatra vipa-  
ryāsa-hetur avidyā | ākṣepa-hetuḥ saṁskārāḥ | upanaya-hetur 5  
vijñānaṁ | parigraha-hetur nāmarūpa-śaḍāyatane | upabhoga-hetuḥ  
4a,1 sparśa-vedane | ākarṣaṇa-hetus tṛṣṇôpādāna-bhavāḥ |\*udvega-hetur  
jāti-jarāmaṇe<sup>3</sup> | sarvvaś cāiṣa saṁkleśo 'bhūtaparikalpāt pra-  
varttata iti |

[ Abhūtaparikalpa-piṇḍārtha !

10

- piṇḍārthaḥ punar abhūtaparikalpasya' nava-vidhaṁ lakṣaṇaṁ  
paridīpitaṁ bhavati | sal<sup>5</sup>-lakṣaṇaṁ | asal-lakṣaṇaṁ ' sva-lakṣaṇaṁ |  
4a,2 \* saṁgraha-lakṣaṇaṁ [ ' ] asal-lakṣaṇānupravesôpāya-lakṣaṇaṁ |  
prabheda-lakṣaṇaṁ | paryāya-lakṣaṇaṁ | pravṛtti-lakṣaṇaṁ | saṁ-  
kleśa-lakṣaṇaṁ ca<sup>6</sup> |

15

[ 2. Śūnyatā ]

- 4a,3 evaṁ abhūtaparikalpaṁ khyāpayitvā yathā śūnyatā vi\*jñeyā tan  
nirdiśati |

**lakṣaṇaṁ cātha paryāyas tad-artho bheda eva ca |**  
**sādhanaṁ cēti vijñeyaṁ śūnyatāyāḥ samāsataḥ || I. 12**

20

[ a. Śūnyatā-lakṣaṇa ]

kathaṁ lakṣaṇaṁ vijñeyaṁ |

**dvayābhāvo hy abhāvasya bhāvaḥ<sup>7</sup> śūnyasya lakṣaṇaṁ |**

- 4a,4 dvaya-grāhya-\*grāhaka<sup>8</sup>syābhāvaḥ | tasya cābhāvasya bhāvaḥ śūn-

<sup>1</sup> Ms. no visarga. According to Tib., 'eṣair aṅgaiḥ.

<sup>2</sup> Ms. caḥ. The sentences "viparyāsa-hetuḥ | ... udvega-hetuś ca | " omitted both in Tib. and Chīn.

<sup>3</sup> Ms. jarāmaṇe.

<sup>4</sup> Ms. °parikalpasam

<sup>5</sup> Ms. adds sa or la before sal°, and erases it later.

<sup>6</sup> Ms °lakṣaṇaścañca.

<sup>7</sup> Ms. hyabhāvaḥ.

<sup>8</sup> Ms. °grāhyagrāhyahaka.

yatāyā lakṣaṇam ity abhāva-svabhāva-lakṣaṇatvaṃ<sup>1</sup> śūnyatāyāḥ  
paridīpitam bhavati | yaś cāsau tad-abhāva-svabhāvaḥ sa |

na bhāvo nāpi cābhāva\*ḥ |

4a,5

katham na bhāvo yasmāt<sup>2</sup> dvayasyābhāvaḥ | katham nābhāvo  
5 yasmāt<sup>2</sup> dvayā<sup>3</sup>bhāvasya bhāvaḥ | etac ca śūnyatāyā lakṣaṇam |  
tasmād abhūtaparikalpān

na prthaktvāika<sup>4</sup>-lakṣaṇam || I. 13

prthaktve \* sati dharmmād anyā dharmmatēti na yujyate | a- 4a,6  
nityatā-duḥkhatāvat | ekatve sati viśuddhy-āmbanāṃ jñānaṃ<sup>5</sup> na  
10 syāt sāmānya-lakṣaṇaṃ ca | etena tattvā<sup>6</sup>nyatva-vinirmuktaṃ  
lakṣaṇam paridīpitam bhava\*ti | 4b,1

[ b. Śūnyatā-paryāya ]

katham paryāyo vijñeyaḥ |

tathatā bhūta-koṭīś cānimittam paramārthatā |  
15 dharmma-dhātus ca paryāyāḥ śūnyatāyāḥ samāsataḥ || I. 14

[ c. Śūnyatā-paryāyārtha ]

katham paryāyārtho<sup>7</sup> vijñeyaḥ |

ananyathā-’viparyāsa-tan-nirodhārya-gocaraiḥ | \*

4b,2

hetutvāc cārya-dharmmāṇāṃ paryāyārtho yathā-kramam || I. 15

20 ananyathārthena<sup>8</sup> tathātā<sup>9</sup> nityan tathāivēti kṛtvā [ ] aviparyāsār-  
thena<sup>10</sup> bhūta-koṭīḥ<sup>11</sup> viparyāsāvastutvāt | nimitta-nirodhārthenāni-  
mi\*ttam sarvva-nimittābhāvāt | ārya-jñāna-gocaratvāt paramā- 4b,3  
rthaḥ | parama-jñāna-viśayatvād<sup>12</sup>[ ] ārya-dharmma-hetutvād dha-

<sup>1</sup> Ms. no anusvāra.

<sup>2</sup> Without saṃdhi, sic Ms.

<sup>3</sup> Ms. dvabhāyā.

<sup>4</sup> In Ms., an illegible letter inserted between “tha” and “ktvai”.

<sup>5</sup> Tib. and Ṭikā omit jñānaṃ, but two Chin. versions.

<sup>6</sup> Ms. tattvā, instead of usual tatvā.

<sup>7</sup> Ms. kaparyāyārtho.

<sup>8</sup> Ms. °thānarthena.

<sup>9</sup> Sic Ms.

<sup>10</sup> Ms. °naḥ.

<sup>11</sup> Without saṃdhi, sic Ms.

<sup>12</sup> Ṭikā, °gocaratvāt, but Tib. *yul*.

4b,4 rmma-dhātuḥ | ārya-dharmmāṇān tad-ālam<sup>1</sup>bana-prabhava tvāt |  
hetv-artho<sup>2</sup> hy atra dhā\*tv-arthaḥ |

[ d. Śūnyatā-prabheda ]

katham śūnyatāyāḥ prabheda jñeyaḥ |

**saṁkliṣṭā ca viśuddhā ca |**

5

ity asyāḥ prabhedaḥ | kasyām avasthāyām saṁkliṣṭā kasyām viśud-  
dhā |

**samālā nirmmalā ca sā |**

4b,5 yadā saha malena varttate \* tadā saṁkliṣṭā | yadā prahīṇamalā  
tadā viśuddhā | yadi samālā bhūtvā nirmmalā bhavati katham 10  
vikāra-dharmmīṭvād<sup>3</sup> anityā na bhavati | yasmād asyāḥ

4b,6 **abdhātu-kanakākāśa-śuddhivac chuddhi\*r iṣyate || I. 16**

5a,1 āgantuka-malāpagamān na tu tasyāḥ svabhāvānya\*tvam bhavati<sup>4</sup> |

[ Śoḍaśa-vidhā śūnyatā ]

ayam aparāḥ prabhedaḥ śoḍaśa-vidhā śūnyatā<sup>5</sup> | adhyātma-śūnyatā | 15  
bahirddhā-śūnyatā | adhyātma-bahirddhā-śūnyatā | mahā-śūnyatā |  
śūnyatā-śūnyatā | paramārtha-śūnyatā | saṁskṛta-śūnyatā | asaṁ-  
skṛta-śūnyatā\*<sup>6</sup> | atyanta-śūnyatā | anavarāgra-śūnyatā<sup>6</sup> | anavakāra-  
śūnyatā<sup>7</sup> | prakṛti-śūnyatā | lakṣaṇa-śūnyatā | sarvva-dharmma-  
śūnyatā | abhāva-śūnyatā | abhāva-svabhāva-śūnyatā ca<sup>8</sup> | sāiṣā 20  
samāsato veditavyā |

5a,3 **bhokṭṛ-bhojana<sup>9</sup>-ta\*d-deha-pratiṣṭhā-vastu-śūnyatā |**

<sup>1</sup> Ms. tad-ādalam°

<sup>2</sup> Ms. heturtho.

<sup>3</sup> Ms. dharmmāṇītvād; Tib. (*hgyur baḥi*) *chos can yin pas*.

<sup>4</sup> Instead of °tvam bhavati, Ms. reads: “°tā | sarvva-dharmma-śūnyatā | abhāva-śūnyatā |  
abhāva-svabhāva-śūnyatā ca | sāiṣā samāsato veditavyā || bhokṭṛ-bhojana-taddeha-pra-  
tiṣṭhāvastu(5a,1)tvam bhavati | ”. The last portion of fol. 4b is an erroneous re-  
petition of sentences found in the following “śoḍaśa-vidhā śūnyatā”.

<sup>5</sup> Ms. śyanyatā.

<sup>6</sup> Ms. anavarāśūnyatā.

<sup>7</sup> In the upper margin, anavakāra-śūnyatā is supplemented by a later hand.

<sup>8</sup> “ca” is inserted in accordance with the duplicated sentence mentioned in note 4.

<sup>9</sup> Ms. bhojanaca.



**tac ca yena yathā dṛṣṭam yad-arthaṁ tasya śūnyatā || I. 17<sup>1</sup>**

tatra bhokṭṛ-śūnyatā(|)<sup>2</sup> ādhyātmikāny āyatanāny ārabdhā['] bho-  
jana-śūnyatā bāhyāni | tad-dehas taylor bhokṭṛ-bho\*janayor<sup>3</sup> yad 5a,4  
adhiṣṭhānaṁ śarīraṁ ['] tasya śūnyatā 'dhyātma-bahirdhā-śūnya-  
tēty ucyate | pratiṣṭhā-vastu bhājana-lokaḥ [|] tasya vistīrṇatvāc  
chūnyatā<sup>4</sup> mahā-śūnyatēty ucyate | tac cādhyātmikā\*yatanādi yena 5a,5  
śūnyaṁ dṛṣṭam śūnyatā-jñānena [|] tasya śūnyatā śūnyatā-śūnyatā<sup>5</sup>  
| yathā ca<sup>6</sup> dṛṣṭam paramārthākāreṇa tasya śūnyatā paramārtha-  
śūnyatā | yad-arthaṁ<sup>7</sup> ca bodhisatvaḥ prapadyate<sup>8</sup> tasya ca \* 5a,6  
10 śūnyatā | kim-arthaṁ ca prapadyate<sup>9</sup> |

**śubha-dvayasya prāpty-arthaṁ<sup>10</sup> |**

kuśalasya saṁskṛtasyāsaṁskṛtasya ca |

**sadā satva-hitāya ca |**

atyanta-satva-hitārthaṁ |

15 **saṁsārā<sup>11</sup>tyajanārthaṁ ca |**

anavarāgrasya hi saṁsāra\*sya śūnyatām apaśyan khinnaḥ saṁ- 5b,1  
sāraṁ parityajeta |

**kuśalasyākṣayāya ca || I. 18**

nirupadhiśeṣe nirvvāṇe 'pi<sup>12</sup> yan nāvakirati<sup>13</sup> nōtsrjati tasya śūn-

<sup>1</sup> In Tib., kārikās I. 18 and 19 appear here right after I. 17.

<sup>2</sup> In Ṭikā, "hy" is inserted by Yamaguchi instead of a daṇḍa.

<sup>3</sup> Ms. repeats bho at the beginning of line 4.

<sup>4</sup> Ṭikā, tacchūnyatā.

<sup>5</sup> In Ms., one śūnyatā missing. (Illegible letters in the lower margin seem to give its correction.)

<sup>6</sup> Ms. yathāva, which stands for yathāvad? Hsüan-tsang, 如理; Paramārtha, 如道理; but Tib. *ji ltar*.

<sup>7</sup> Ms. no anusvāra.

<sup>8</sup> Ṭikā, pratipadyate.

<sup>9</sup> Ms. pradyate.

<sup>10</sup> In Ms., anusvāra not visible.

<sup>11</sup> Ms. saṁsārārā.

<sup>12</sup> Ms. no avagraha.

<sup>13</sup> Ms. nāvavakirati.

yatā (|) anavakāra-śūnyatēty<sup>1</sup> ucyate |

5b,2 gotrasya ca viśuddhy-a\*rtham |

gotram hi prakṛtiḥ svābhāvikatvāt |

**lakṣaṇa-vyañjanāptaye |**

mahāpuruṣa-lakṣaṇānām sānuvyañjanānām prāptaye |

5

**śuddhaye buddha-dharmmāṇām<sup>2</sup> bodhisatvaḥ prapadyate || I. 19**

5b,3 bala-vaiśāradyāve\*ṇikādīnām | evaṁ tāvac caturddaśānām śūnyatā-  
nām vyavasthānam veditavyam | kā punar atra śūnyatā |

**pudgalasyātha dharmmāṇām abhāvaḥ śūnyatā 'tra hi |**

5b,4 **tad-abhāvasya sadbhāvas tasmin \* sā śūnyatā 'parā || I. 20**

10

pudgala-dharmmābhāvaś ca śūnyatā | tad-abhāvasya<sup>3</sup> ca sadbhā-  
vaḥ ['] tasmin yathōkte bhoktrādaḥ sānyā<sup>4</sup> śūnyatēti ['] śūnyatā-  
lakṣaṇa-khyāpanārtham dvividhām<sup>5</sup> ante śūnyatām vyavasthā-\*  
5b,5 payati | abhāva-śūnyatām abhāva-svabhāva-śūnyatām ca | pudgala-  
dharmma-samāropasya tac-chūnyatāpavādasya ca parihārārtham<sup>6</sup> 15  
yathākramam<sup>6</sup> | evaṁ śūnyatāyāḥ prabhedo vijñeyah |

[ e. Śūnyatā-sādhana ]

5b,6 katham sādhanam \* vijñeyam |

**saṁkṣiptā ced bhaven nāsau muktāḥ syuḥ sarvva-dehinaḥ |**

**viśuddhā ced bhaven nāsau vyāyāmo<sup>7</sup> niṣphalo bhavet || I. 21**

20

5b,7 yadi dharmmāṇām śūnyatā<sup>8</sup> āgantukair upakleśair anutpanne<sup>9\*</sup>

<sup>1</sup> Ms. śūnyatoty.

<sup>2</sup> Ms. śuddhaye budharmmāṇām. Tib. *saṅs rgyas chos rnam dag byaḥi phyir*.

<sup>3</sup> Ms. tadbhāvasya.

<sup>4</sup> Ms. nānyā. Tib. has *goñ du*, but not found in Skt.

<sup>5</sup> Ms. dvividhām.

<sup>6</sup> In Ms. anusvāra not visible.

<sup>7</sup> Ms. vyāyātmā.

<sup>8</sup> Saṁdhi not observed.

<sup>9</sup> Ms. aśūnutpanne?

I. 18~22—śūnya-piṇ

'pi<sup>1</sup> pratipakṣe na samkliṣṭā bhavet samkleśābhāvād ayatnata eva  
muktāḥ sarvva-satvā bhaveyuḥ | athôtpanne 'pi<sup>1</sup> pratipakṣe na  
viśuddhā<sup>2</sup> bhavet<sup>3</sup> mokṣārtham ārambho niṣphalo bhavet | evaṁ  
ca kṛtvā | \*

6a,1

5 na kliṣṭā nāpi vākliṣṭā śuddhā 'śuddhā na cāiva sā |  
katham na kliṣṭā nāpi cāśuddhā | prakṛtyāiva |  
prabhāsvaratvāc cittasya |  
katham nākliṣṭā na śuddhā |

kleśasyāgantukatvataḥ || I. 22

10 evaṁ śūnyatāyā uddiṣṭaḥ prabhedaḥ \* sādhitō bhavati |

6a,2

[ Śūnyatā-piṇḍārtha ]

tatra śūnyatāyāḥ<sup>4</sup> piṇḍārthaḥ | lakṣaṇato vyavasthānataś ca vedita-  
vyaḥ | tatra lakṣaṇato 'bhāva-lakṣaṇato bhāva-lakṣaṇataś ca | bhāva-  
lakṣaṇam punar bhāvābhāva<sup>5</sup>-vinirmukta-la<sup>\*</sup>kṣaṇataś ca | tatvānya-  
15 tva<sup>6</sup>-vinirmukta-lakṣaṇataś ca | vyavasthānam punaḥ paryāyādi-vy-  
avasthānato veditavyam | <sup>7</sup>tatrāitayā catuḥprakāra-deśanayā śūn-  
yatāyāḥ svalakṣaṇam | karmma-lakṣaṇam | samkle<sup>\*</sup>śa-vyavadāna-  
lakṣaṇam | yukti-lakṣaṇam cōdbhāvitam bhavati | vikalpa-trāsa-  
kauśīdya-vicikitsōpaśāntaye<sup>7</sup> |

6a,3

6a,4

20 madhyānta-vibhāge<sup>8</sup> lakṣaṇa-paricchedaḥ prathamah<sup>9</sup> ||

||

<sup>1</sup> Ms. no avagraha.

<sup>2</sup> Ms. śuddhā, but Tib. and Ṭikā.

<sup>3</sup> Sic Ms., samdhi not observed.

<sup>4</sup> Ms. °tayāḥ.

<sup>5</sup> Ms. bhāvāva.

<sup>6</sup> Ms. tachānyatva.

<sup>7...7</sup> “tatra° ... °paśāntaye” lacking in Chin. versions.

<sup>8</sup> In Ms., “bhāṣye” is supplemented in the upper margin.

<sup>9</sup> Ms. pramathamah.

[ CHAPTER II. ĀVARAṆA-PARICCHEDA ]

[ 1. Vyāpy-ādi-pañcāvaraṇa ]

6a,5 āvaraṇam adhikṛtyā\*ha |

**vyāpi-prādeśikôdrikta-samādāna-vivarjjanam<sup>1</sup> |**

**dvayāvaraṇam ākhyātam |**

5

tatra vyāpi kleśa-jñeyāvaraṇam bodhisatva-gotrakāṇām kaṁ sākā-  
6a,6 yāt<sup>2</sup> | prādeśikaṁ kleśāvaraṇam śrāvakādi-\*gotrakāṇām | udriktaṁ

teṣām eva rāgādi-caritānām | samaṁ sama-bhāga-caritānām | saṁ-  
sārādāna-tyāgāvaraṇam<sup>3</sup> bodhisatva-gotrakāṇām apratiṣṭhitanirvā<sup>4</sup>-

6b,1 ṇāvaraṇād ity etad<sup>5</sup> yathāyogam ubhayeṣā\*m āvaraṇam<sup>6</sup> ākhyātam | 10  
bodhisatva-gotrakāṇām śrāvakādi-gotrakāṇām ca |

[ 2. Prayoga-nava-saṁyojanāvaraṇa ]

punar

**navadhā kleśa-lakṣaṇam || II. 1**

**saṁyojanāny āvaraṇam<sup>7</sup> |**

15

nava saṁyojanāni ( | ) kleśāvaraṇam | kasyāitasyāvaraṇam<sup>8</sup> |

6b,2

**udvega-samupe\*kṣayoḥ |**

**tattva<sup>9</sup>-dṛṣṭeś ca |**

anunaya-saṁyojanam saṁ<sup>10</sup>vegasyāvaraṇam [ | ] pratigha<sup>11</sup>-saṁyoja-

<sup>1</sup> Ms. double “j”.

<sup>2</sup> The reading “kaṁ . . .” is dubious. Read, omitting “kaṁ”, “sākalyāvaraṇāt” in accordance with Tib. “(don) mthaḥ dag la sgrib paḥi phyir ro”? Yamaguchi restored it “sākālārtha āvaraṇatvāt”(Ṭikā, p. 264).

<sup>3</sup> Ms. tyāgāvaraṇam.

<sup>4</sup> Ms. single “v”, here.

<sup>5</sup> Ms. ityed.

<sup>6</sup> Ms. āravaram.

<sup>7</sup> The pāda in vipulā II.

<sup>8</sup> Ms. kasautāsyāvaraṇam (or kasyaitā°). Tib. *de dag gaṇ la gaṇ sgrib ce na*, but second *gaṇ* omitted in Ṭikā, Der. edition.

<sup>9</sup> Here double “t” instead of the usual single tatva.

<sup>10</sup> In Ms., anusvāra not visible.

<sup>11</sup> Ms. pratisagha.

## II. 1~5

nam upekṣiyāḥ | tenā hi pratikūlam api pratigha-vastu<sup>1</sup> upekṣitum  
na śaknoti | śeṣāni ta\*ttva<sup>2</sup>-darśanasyāvaraṇam | katham kṛtvā | 6b,3  
tāni hi yathākramam |

satkāya-drṣṭes tad-vastuno 'pi<sup>3</sup> ca || II. 2

5 nirodha-mārgga-ratneṣu lābha-satkāra eva ca |  
saṃlekhasya parijñāne |

saṃyojanāny<sup>4</sup> āvara\*ṇam bhavaṃti | māna<sup>5</sup>-saṃyojanam hi sat- 6b,4  
kāya-drṣṭi-parijñāne bhavaty āvaraṇam | abhisamaya-kāle sāntara-  
vyantarāsmimāna-samudācāra-vaśena tad-aprahāṇāt | avidyā-saṃ-  
10 yoja\*ṇam satkāya-drṣṭi-vastu-parijñāne | tenōpādāna<sup>6</sup>-skandhā<sup>7</sup>- 6b,5  
parijñānāt | drṣṭi-saṃyojanam nirodhasatya-parijñāne | satkāyān-  
tagrāha-drṣṭibhyām tad-uttrāsāt<sup>8</sup> [|] mithyā-drṣṭyā cāpavā\*dāt | 6b,6  
parāmarśa-saṃyojanam mārggasatya-parijñāne | anyathā 'gra-  
śuddhi-parāmarṣaṇāt<sup>9</sup> | vicikitsā-saṃyojanam ratna-traya-parijñāne  
15 tad-guṇānabhiśraddhānāt | irṣyā<sup>10</sup>-saṃyojanam lābha-sa\*tkāra-pari- 7a,1  
jñāne tad-doṣādarśanāt | mātsarya-saṃyojanam saṃlekha<sup>11</sup>-parijñā-  
ne pariṣkāradhyavasānāt |

[ 3. Bodhisattvāvaraṇa ]

[ a. Daśa-śubhādiṣv āvaraṇam ]

20 śubhādaḥ daśadhā 'param<sup>12</sup> || II. 3

aparam punar āvaraṇam<sup>13</sup> | daśavidhe śubhādaḥ veditavyam | kin  
tad āva\*raṇam ke ca śubhādayaḥ | 7a,2

aprayogo 'nāyatane 'yoga-vihitaś ca yaḥ |  
nōtpattir amanaskāraḥ sambhārasyāprapūrṇatā || II. 4  
25 gotra-mitrasya vaidhuryam cittasya parikheditā |

<sup>1</sup> Sic Ms., saṃdhi not observed.

<sup>2</sup> Ms. double "t".

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> Ms. saṃyojanānā. In Tib., saṃyojanāny omitted.

<sup>5</sup> Ms. mānā.

<sup>6</sup> Ms. °pāhādāna.

<sup>7</sup> Ms. skandha.

<sup>8</sup> Ms. drṣṭiduttrāsāt, but Tib. ... lta ba gñis kyis de la skrag pa.

<sup>9</sup> Sic Ms.; read °marśana°.

<sup>10</sup> Ms. irṣyā?

<sup>11</sup> Ms. saṃlakha.

<sup>12</sup> Ms. daśadhātta 'param.

<sup>13</sup> Ms. punavaraṇam.

- 7a,3 pra\*tipatteś ca vaidhuryaṁ kuduṣṭa-jana-vāsatā || II. 5  
 dauṣṭhulyaṁ avaśiṣṭatvaṁ trayāt prajñā-'vipakvatā |  
 prakṛtyā cāiva dauṣṭhulyaṁ kauśīdyaṁ ca pramāditā || II. 6
- 7a,4 saktir bhava ca bhoge ca lina-ci\*ttatvam eva ca |  
 aśraddhā 'nadhimuktiś ca yathāruta-vicāraṇā || II. 7 5  
 saddharmme 'gauravaṁ lābhe gurutā 'krpatā tathā |  
 śruta-vyasanam alpatvaṁ samādhy-aparikarmmitā || II. 8
- 7a,5 etad āvara\*ṇaṁ | ke śubhādayaḥ |  
 śubhaṁ bodhiḥ samādānan dhimattvābhrānti-anāvṛti<sup>1</sup> |  
 naty-atrāso<sup>2</sup> 'matsaritvaṁ<sup>3</sup> vaśitvaṁ ca śubhādayaḥ || II. 9 10
- 7a,6 eṣāṁ śubhādīnāṁ kasya katy āvaraṇāni jñeyānity ā\*ha |  
 trīṇi trīṇi ca<sup>4</sup> eteṣāṁ jñeyāny āvaraṇāni hi |
- kuśalasya trīṇy āvaraṇāni | aprayogo<sup>5</sup> 'nāyatana-prayogo 'yonīśaḥ-  
 7b,1 prayogaś ca | bodhes trīṇi kuśalasyānutpattir a\*manasikaraṇaṁ |  
 aparipūrṇa-sambhāratā ca | samādānaṁ bodhi-cittōtpādaḥ | tasya 15  
 trīṇi gotra-vaidhuryaṁ kalyāṇa-mitra-vaidhuryaṁ | parikheda-  
 7b,2 cittatā ca | dhīmatvaṁ<sup>6</sup> bodhisatvatā | tasyāḥ prajñāne trīṇy ā\*-  
 varaṇāni pratipatti<sup>7</sup>-vaidhuryaṁ kujana-vāsaḥ | duṣṭa<sup>8</sup>-jana-vāsaś  
 ca | tatra kujano mūrkhā-janaḥ [|] duṣṭa-janaḥ pratihataḥ | abhrā-  
 7b,3 ntes trīṇi viparyāsa-dauṣṭhulyaṁ | kleśādy-āvaraṇa-tra\*yād anya- 20  
 tamāvaśiṣṭatā | vimukti-paripācinyāḥ (|) prajñāyā aparipakvatā ca  
 | āvaraṇa-prahāṇam anāvaraṇaṁ | tasya trīṇi sahaṇaṁ dauṣṭhu-  
 7b,4 lyam<sup>9</sup> | kauśīdyaṁ pramādaś ca | pari\*ṇates trīṇi yair anyatra  
 cittam pariṇāmayati<sup>10</sup> | nānuttarasyaṁ samyaksambodhau<sup>11</sup> [|]

<sup>1</sup> Ṭikā, dhimattā 'bhrāntyanāvṛttāu.

<sup>2</sup> Ms. natyutrāso? The following avagraha omitted.

<sup>3</sup> Pāda in vipulā IV.

<sup>4</sup> Saṁdhi metri causa.

<sup>5</sup> In Ms., go missing.

<sup>6</sup> Sic Ms.; read dhīmatvaṁ

<sup>7</sup> Ms. pratiṣapatti.

<sup>8</sup> Ms. duṣṭā-.

<sup>9</sup> In Ms., anusvāra not visible.

<sup>10</sup> Ms. pariṇāmayati.

<sup>11</sup> Ms. °sambādhau. Ligatures mya and ksaṁ dubious.

II. 6~10ab—daśa-k

bhava-saktir bhoga<sup>1</sup>-saktir lina-cittatā ca | atrāsasya trīṇi ['] asa-  
mbhāvanā pudgale | anadhimuktir<sup>2</sup> ddharmme<sup>3</sup> | \*yathāruta-vicāra- 7b,5  
ṇārthe<sup>4</sup> | amātsaryasya trīṇi saddharme<sup>5</sup> 'gauravaṃ | lābha-satkāra-  
pūjāyām gauravaṃ satveṣv akāruṇyaṃ ca | vaśitvasya trīṇi yair<sup>6</sup>  
5 vibhutvaṃ na labhate ['] śruta-vyasa\*naṃ dharmma-vyasana<sup>7</sup>-sa- 7b,6  
mvarṭtaniya-karmma-prabhavanāt | alpa-śrutatvaṃ | samādhher apa-  
rikarmmitatvaṃ ca |

[ b. Daśa kāraṇāni ]

tat punar etad āvaraṇaṃ śubhātau yatrārthe daśa kāraṇāni tad-  
10 arthādhikāreṇa veditavyaṃ | daśa\*kāraṇāni ['] utpatti-kāraṇaṃ tad 8a,1  
yathā cakṣur-ādayaś cakṣur-vijñānasya | sthiti-kāraṇaṃ tad yathā  
catvāra āhārāḥ satvānām | dhṛti-kāraṇaṃ<sup>8</sup> yad yasyādhāra-bhūtaṃ |  
tad yathā bhājana-lokaḥ satva-lokasya | abhivyakti-kā\*raṇaṃ | 8a,2  
tad yathā ['] āloko rūpasya | vikāra-kāraṇaṃ | tad yathāgny-ādayaḥ  
15 pākyādīnām | viśleṣa-kāraṇaṃ tad yathā dātrādayaḥ<sup>9</sup> cchedyādī-  
nām | pariṇati-kāraṇaṃ | tad yathā suvarṇa-kārāda\*yaḥ suvarṇ- 8a,3  
nādīnām kaṭakādi-bhāvena pariṇatau | saṃpratyaya-kāraṇaṃ | tad  
yathā dhūmādayo 'gny<sup>10</sup>-ādīnām | saṃpratyāyana<sup>11</sup>-kāraṇaṃ | tad  
yathā hetuḥ pratijñāyāḥ ['] prāpti-kāraṇaṃ | tad yathā<sup>12</sup> mā\*rggā- 8a,4  
20 dayo nirvvāṇādīnām |

evam utpatty-āvaraṇaṃ śubhe draṣṭavyaṃ tasyōtpādanīyatvāt |  
sthity-āvaraṇaṃ bodhau tasyā akopyatvād ['] dhṛty-āvaraṇaṃ sa-  
mādāne bodhi-cittasyādhāra-bhūta\*tvād ['] abhivyakty-āvaraṇaṃ 8a,5  
dhīmatve<sup>13</sup> tasya prakāśanīyatvāt | vikārāvaraṇaṃ abhrāntau tasyā

<sup>1</sup> In Ms., -sakti | rbhoga°.

<sup>2</sup> In Ms., an missing.

<sup>3</sup> Ms. ddhamme.

<sup>4</sup> Ṭikā, °raṇā cārthe.

<sup>5</sup> Ms. not the usual double "m".

<sup>6</sup> In Ms., "r" not visible.

<sup>7</sup> In Ms., sana missing.

<sup>8</sup> Ms. kāraṇaṃ.

<sup>9</sup> Sic Ms., saṃdhi not observed. Read °ādayaś chedyā°.

<sup>10</sup> Ms. no avagraha.

<sup>11</sup> Ms. saṃpratyayāna.

<sup>12</sup> Ms. tathādyathā.

<sup>13</sup> Read dhīmatve.

8a,6 bhrānti-parivṛttitvena vikāratvāt | viśleṣāvaraṇam<sup>1</sup> anāvaraṇe tasyā-  
varaṇa-visaṁ\*yogatvāt [ ] pariṇaty-āvaraṇam natau bodhau citta-  
pariṇati-lakṣaṇatvāt | sampratyayāvaraṇam atrāse | asaṁpratyayena  
8b,1 trasanāt | sampratyāyanāvaraṇam amatsaritve dharmmāmatsari-  
tvena para-saṁ\*pratyāyanāt | prāpty-āvaraṇam vaśitve tasya vibhu-  
tva-prāpti-lakṣaṇatvāt |

kāraṇam daśadhôtpattau sthitau dhṛtyām prakāśane |  
vikāra-viśleṣa-nati<sup>2</sup>-pratyaya-prāyaṇāptiṣu ||  
8b,2 cakṣur-āhāra-bhū-dīpa-vahny-ā\*dis tad-udāhṛtiḥ<sup>3</sup> |  
dātra-śilpa-jñatā-dhūma-hetu-mārggādayo 'pare<sup>4</sup> ||<sup>5</sup>

<sup>6</sup>bodhi-prāptu-kāmenādita eva tāvat kuśalamūlam utpādayitavyam |  
8b,3 tataḥ kuśalamūla-balādhānena bodhiḥ \* prāptavyā | tasyāḥ punaḥ  
kuśalamūlôtpatter bodhi-cittam pratiṣṭhā [ ] tasya bodhicittasya  
bodhisatva āśrayaḥ [ ] tena punar utpā<sup>7</sup>dita-bodhicittena kuśala-mū-  
8b,4 la-balādhāna-prāptena<sup>8</sup> bodhisa\*tvena viparyāsaṁ prahāya<sup>9</sup> avipa-  
ryāsa utpāditavyaḥ<sup>10</sup> | tato darśana-mārgge 'viparyaste<sup>11</sup> bhāvanā-  
mārgge sarvvāvaraṇāni prahātavyāni | prahīṇāvaraṇena sarvvāni  
8b,5 kuśala-mūlāni<sup>12</sup> a\*nuttarāyām samyaksambodhau pariṇāmayitav-  
yāni | tataḥ pariṇāmanā-balādhānena gambhīrôdāra-dharmma-deśa-  
nāsu nôttrasitavyam | tathā 'nuttrasta-mānasena dharmmeṣu guṇa-  
8b,6 da\*rśinā pareṣāṁ<sup>13</sup> te dharmmā vistareṇa samprakāśayitavyās [ ]  
tataḥ sa bodhisatva<sup>14</sup> evaṁ vicitra-guṇa-balādhāna-prāptaḥ kṣipram

<sup>1</sup> Ms. °āvaram.

<sup>2</sup> Pāda in vipulā II.

<sup>3</sup> Ms. no visarga.

<sup>4</sup> Ms. no avagraha.

<sup>5</sup> These two antaraśloka are not found in Paramārtha.

<sup>6</sup> The paragraph dealing with the order (anukrama) of the "Daśa-kuśalādi", which begins here and ends on p. 33, l. 2, is not found in Paramārtha. Sthiramati also does not give any commentary on this portion, although he explains the order twice in different words. A later addition sometime between Paramārtha and Hsüan-tsang?

<sup>7</sup> Ms. punaḥtpā°.

<sup>8</sup> Ms. °vyāptena.

<sup>9</sup> Read prahāṇāya? Tib. *span baḥi* (*phyir*). Saṁdhi not observed.

<sup>10</sup> Read utpādayitavyaḥ; see utpādayitavyam, l. 11 above.

<sup>11</sup> Ms. 'viparyaste. Better reading 'viparyastena?

<sup>12</sup> Saṁdhi not observed.

<sup>13</sup> Ms. anusvāra not visible.

<sup>14</sup> Ms. bodhisatva.



anuttarāṃ samyaksambodhim<sup>1</sup> anuprāptavān sarvva-dharmma-va-  
śītāṃ anuprāpnoti\*ty eṣo 'nukramah<sup>2</sup>(|) śubhādīnāṃ [|]<sup>3</sup>

9a,1

[ 4. Bodhipakṣya-pāramitā-bhūmiṣv āvaraṇaṃ ]

**pakṣya<sup>4</sup>-pāramitā-bhūmiṣv anyad āvaraṇaṃ punaḥ<sup>5</sup> || II. 10**

5

[ a. Bodhipakṣyeṣv āvaraṇaṃ ]

bodhipakṣyeṣu tāvat |

**vastv-akauśala-kausīdyaṃ samādher dvaya-hinatā |**

**aropaṇātha daurbhalyaṃ dṛṣṭi-dauṣṭhulya-duṣṭatā || II. 11**

smṛty-u\*pasthāneṣu vastv-akauśalam<sup>6</sup> āvaraṇaṃ | samyakprahā- 9a,2  
10 neṣu kausīdyaṃ [|] rddhipādeṣu samādher dvaya-hinatā [|] paripūryā  
ca cchanda-vīrya-citta-mīmāṃsānāṃ anyatama-vaikalyāt | bhāva-  
nayā ca pra\*hāṇa-saṃskāra<sup>7</sup>-vaikalyāt | indriyeṣu<sup>8</sup> mokṣa-bhāgiyā- 9a,3  
nām aropaṇaṃ<sup>9</sup> | baleṣu teṣāṃ<sup>10</sup> evēndriyāṇāṃ daurbhalyaṃ<sup>11</sup> vi-  
pakṣa-vyavakiraṇāt | bodhyaṅgeṣu dṛṣṭi-doṣaḥ<sup>12</sup> teṣāṃ darśana-  
15 mārگا<sup>13</sup>-prabhāvi\*tatvāt<sup>14</sup> | mārگاṅgeṣu<sup>15</sup> dauṣṭhulya-doṣaḥ<sup>16</sup> | teṣāṃ 9a,4  
bhāvanā<sup>14</sup>-mārگا<sup>15</sup>-prabhāvitatvāt<sup>14</sup> |

[ b. Pāramitāsv āvaraṇaṃ ]

pāramitāsv<sup>17</sup> āvaraṇaṃ<sup>18</sup> |

<sup>1</sup> Ms. saṃmbodhim.

<sup>2</sup> Ms. no avagraha.

<sup>3</sup> In Ms., danḍa not here, but before “śubhādīnāṃ”. Tib. reads *dge ba la sogs paḥi go rim ni ḥdi yin te* | .

<sup>4</sup> Ṭikā pakṣa.

<sup>5</sup> Ms. no visarga.

<sup>6</sup> Ms. vasthakau°.

<sup>7</sup> Ms. saṃskārā.

<sup>8</sup> Ms. cāttiyeṣu.

<sup>9</sup> Ms. aśeṇaṇaṃ.

<sup>10</sup> Ms. balaṣu taṣāṃ.

<sup>11</sup> Ms. daubhalyaṃ.

<sup>12</sup> Sic Ms., saṃdhi not observed.

<sup>13</sup> Ms. darśana-pāśa, but Tib. *mthoñ baḥi lam*. The word “mārگا” is seen in Ṭikā.

<sup>14</sup> Long vowel sign of “bhā” hardly visible.

<sup>15</sup> Not the usual mārگا°.

<sup>16</sup> Ms. -deṣaḥ.

<sup>17</sup> Ms. pārimitāsv.

<sup>18</sup> Ms. no anusvāra.

aiśvarya<sup>1</sup>syātha sugateḥ<sup>2</sup> satvātyāgasya cāvṛtiḥ<sup>3</sup> |

9a,5 hāni<sup>4</sup>-vṛddhyoś ca doṣāṇāṃ guṇā\*nām avatāraṇe<sup>5</sup> || II. 12

vimocane 'kṣayatve<sup>6</sup> ca nairantarye śubhasya<sup>7</sup> ca |

niyatikaraṇe dharmma-sambhoga-paripācane || II. 13

9a,6 atra daśānām pāramitānām yasyāḥ pāramitāyāḥ<sup>8</sup> ya\*t phalaṃ tad- 5

āvaraṇena tasyā āvaraṇam udbhāvitam bhavati | tatra dāna-pārami-  
tāyāḥ<sup>8</sup> aiśvaryādhīpatyāvaraṇam āvaraṇam | śīla-pāramitāyāḥ

9b,1 sugaty-āvaraṇam<sup>1</sup> kṣānti-pāramitāyāḥ satvā\*parityāgāvaraṇam |  
vīrya-pāramitāyā doṣa-guṇa-hāni-vṛddhy<sup>9</sup>-āvaraṇam | dhyāna-pāra-

mitāyā vineyāvatāraṇāvaraṇam | prajñā-pāramitāyāḥ<sup>10</sup> vimocanā<sup>11</sup>- 10

9b,2 varaṇam | upāya-kauśalya-pāramitāyā dānādy<sup>12</sup>-akṣa\*yatvāvara-  
ṇam | bodhi-pariṇāmanayā tad-akṣayatvāt | praṇidhāna<sup>13</sup>-pāramitā-

yāḥ sarvva-jaṇmasu kuśala-nairantarya-pravṛtṭy-āvaraṇam [|] praṇi-

9b,3 dhāna-vaśena tad-anukūlōpapatti-parigrahād [|] bala-pāra\*mitāyās<sup>14</sup>  
tasyāiva kuśalasya niyatī-karaṇāvaraṇam | pratisamkhyāna-bhāva- 15

nā-balābhyām vipakṣānabhibhavāt | jñāna-pāramitāyāḥ<sup>15</sup> ātmapara-

9b,4 yor ddharmma-sambhoga-paripācanāvaraṇam āva\*raṇam | ayathā-  
ruta-śrutārthāvabodhāt |

[ c. Bhūmiṣv āvaraṇam ]

bhūmiṣu punar yathā-kramaṃ |

20

sarvvatragārthe<sup>16</sup> agrārthe<sup>17</sup> niṣyandāgrārtha eva ca |

<sup>1</sup> Ms. eśvarya°.

<sup>2</sup> Pāda in vipulā I.

<sup>3</sup> Ms. °āvṛttiḥ.

<sup>4</sup> Ms. hani.

<sup>5</sup> Ms. eva tāraṇe.

<sup>6</sup> Ms. °ne akṣayatve.

<sup>7</sup> Ms. śusabhasya.

<sup>8</sup> Saṃdhi not observed.

<sup>9</sup> Ms. vṛddhaddhy.

<sup>10</sup> Saṃdhi not observed.

<sup>11</sup> Ms. vimocana.

<sup>12</sup> Ms. dānāvady.

<sup>13</sup> Ms. pramridhāna.

<sup>14</sup> Ms. °mitāyāḥs.

<sup>15</sup> Saṃdhi not observed.

<sup>16</sup> Without saṃdhi, metri causa.

<sup>17</sup> Pāda in vipulā III.

- niṣparigrahatâ<sup>1</sup>rthe ca <sup>1</sup> santânâbheda eva ca || II. 14  
 niḥsaṃkleśa-viśuddhy-arthe 'nānā<sup>2\*</sup>tvârtha eva ca | 9b,5  
 ahinânadhikârthe ca <sup>1</sup> caturddhâ-vaśitâśraye || II. 15  
 dharmma<sup>3</sup>-dhâtāv avidyêyaṃ [ <sup>1</sup> ] akliṣṭâ daśadhâvṛtiḥ<sup>4</sup> |  
 5 daśa-bhūmi-vipakṣeṇa pratipakṣās tu bhūmayah || II. 16  
 dharmmadhâtau daśavidhe sarvvatra\*gâdy-arthe yad akliṣṭam 9b,6  
 ajñānaṃ tad daśasu bodhisatva-bhūmiṣv<sup>5</sup> āvaraṇaṃ yathākramaṃ  
 tad-vipakṣatvāt | yad uta  
 sarvvatragârthe<sup>6</sup>  
 10 prathamayā hi bhūmyā dharmma-dhātoḥ sarvvatragârthaṃ prati-  
 vidhyati [ | ] yenâṭma-para-samatām<sup>7</sup> pratilabhate<sup>8</sup> | \*dvitīyayā 'grâr- 10a,1  
 thaṃ [ | ] yenâśyâivam bhavati tasmāt tarhy asmābhiḥ<sup>9</sup> samāne  
 'bhinirhāre<sup>10</sup> sarvvākāra-pariśodhanâbhinirhāra eva yogaḥ karaṇi-  
 ya<sup>11</sup> iti | tṛtīyayā tan-niṣyandâgrârthaṃ | yena dharmmadhātu-  
 15 niṣyanda\*sya śrutasyâgratām viditvā tad-arthaṃ tri-sāhasra-mahā- 10a,2  
 sāhasra-pramāṇāyām apy agni-khadāyām ātmānaṃ prakṣipet |  
 caturthyā niṣparigrahatâ<sup>12</sup>rthan tathā hi dharmma-trṣṇāpi vyāvart-  
 ta\*te | pañcamyā santânâbhedaârthaṃ daśabhiś cittâśaya-viśuddhi- 10a,3  
 samatābhiḥ | ṣaṣṭhyā niḥsaṃkleśa-viśuddhy-arthaṃ pratītyasamut-  
 20 pāde (|) nâsti sa kaścīd dharmmo yaḥ saṃkliśyate vā viśu\*dhyate 10a,4  
 vâti prativedhāt | saptamyā 'nānâtvârthaṃ nirnimittatayā sūtrâdi-  
 dharmma-nimitta-nānâtvâsamudâcārād [ | ] aṣṭamyā 'hinânadhikâ-  
 rthaṃ anutpattika-dharmma-kṣānti-lābhâ\*t saṃkleśe vyavadāne vā 10a,5

<sup>1</sup> Ms. °grahâtâ.

<sup>2</sup> Avagraha unmetrical; read anānā°.

<sup>3</sup> Ms. dharmmā.

<sup>4</sup> Ms. °āvṛttiḥ.

<sup>5</sup> Ms. bodhi-bhūmiṣv.

<sup>6</sup> Quoted from II.14a; it does not appear in Tib. or in Hsüan-tsang.

<sup>7</sup> Ms. para-matām

<sup>8</sup> Ms. pratilabhabhate.

<sup>9</sup> Ms. āsmā°.

<sup>10</sup> Ms. bhivihire, without avagraha.

<sup>11</sup> Ms. karīṇiya. Regarding "tasmāt . . . karaniya", see J. Rahder, *Daśabhūmikasūtra*, p. 26, P.

<sup>12</sup> Ms. °parigratahatâ.

- 10a,6 kasyacid dharmmasya hāni-vṛddhy-adarśanāc [ ] caturddhā vaśitā'  
nirrvikalpa-vaśitā'<sup>1</sup> kṣetra-pariśuddhi-vaśitā'<sup>1</sup> jñāna-vaśitā'<sup>1</sup> karma-  
vaśitā' ca [ ] tatra prathama\*-dvitīya-vaśitāśrayatvaṁ dharmmadhā-  
tāv aṣṭamyāiva bhūmyā pratividdhati<sup>1</sup> | jñāna-vaśitāśrayatvaṁ na-  
vamyām<sup>2</sup> pratisaṁvil-lābhāt | karma-vaśitāśrayatvaṁ daśamyām<sup>3</sup> 5  
10b,1 yathēcchaṁ nirmāṇaiḥ satvārtha-kara\*ṇāt |

[ 5. Āvaraṇa-samāsa ]

samāsenā punaḥ |

kleśāvaraṇaṁ ākhyātaṁ jñeyāvaraṇaṁ eva ca |  
sarvvāṇy āvaraṇāniha yat-kṣayān muktir iṣyate || II. 17 10

asya hi dvividhasyāvaraṇasya (|) kṣayāt sarvvāvaraṇebhyo muktir  
iṣyate |

[ Āvaraṇa-piṇḍārtha ]

- 10b,2 āva\*raṇānām<sup>4</sup> piṇḍārthaḥ | mahad<sup>5</sup> āvaraṇaṁ yad vyāpi | pratanv<sup>6</sup>  
āvaraṇaṁ yat prādeśikaṁ | prayogāvaraṇaṁ yad udriktaṁ | prāpty- 15  
āvaraṇaṁ yat samaṁ | prāpti-viśeṣāvaraṇaṁ yad ādāna-vivarjane |  
10b,3 samya\*kprayogāvaraṇaṁ yan navadhā-kleśāvaraṇaṁ | hetv-āvaraṇaṁ  
yac chubhādaḥ daśavidha<sup>7</sup>-hetv<sup>8</sup>-arthādhikārāt | tatva-praveśāvara-  
10b,4 ṇaṁ yad bodhipakṣyeṣu | śubhānuttaryāvaraṇaṁ yat pārami\*tāsu |  
tad-viśeṣa-gaty-āvaraṇaṁ yad bhūmiṣu | saṁgrahāvaraṇaṁ yat samā- 20  
sato dvividhaṁ ||  
madhyāntavibhāge<sup>9</sup> āvaraṇa-paricchedo dvitīyaḥ || ○ ||

<sup>1</sup> Read pratividhyati.

<sup>2</sup> Ṭikā, navamyā.

<sup>3</sup> Ṭikā, daśamyā.

<sup>4</sup> Ms. āvaṇānām.

<sup>5</sup> Ms. mahād.

<sup>6</sup> Ms. pratadu.

<sup>7</sup> In accordance with Tib., better read daśavidhe ?

<sup>8</sup> Ms. hetutv. Ṭikā, daṣavidhahetvadhikārāt.

<sup>9</sup> Saṁdhi not observed.

[ CHAPTER III. TATTVA-PARICCHEDA ]

tatvam adhikṛtyâha |

mūla-lakṣaṇa\*-tatvaṃ<sup>1</sup> aviparyāsa-lakṣaṇaṃ |

10b,5

phala-hetu-mayan tatvaṃ sūkṣmāudārikam eva ca || III. 1

6 prasiddhaṃ śuddhi-viśayaṃ<sup>2</sup> saṃgrāhyaṃ bheda-lakṣaṇaṃ |

kauśalya-tatvaṃ daśadhā<sup>3</sup> | ātma-dṛṣṭi-vipakṣataḥ || III. 2

\* ity etad daśavidhaṃ tatvaṃ yad uta mūla-tatvaṃ lakṣaṇa-tatvaṃ | 10b,6

aviparyāsa-tatvaṃ | phala-hetu-tatvaṃ | audārika-sūkṣma-tatvaṃ |

prasiddha-tatvaṃ | viśuddhi<sup>4</sup>-gocara-tatvaṃ | saṃgraha-tatvaṃ | pra-

10 bheda-tatvaṃ | kauśalya-tatvaṃ ca | tat punar daśavidhaṃ<sup>5</sup> daśa- 11a,1

vidhātmagrāha-pratipakṣeṇa veditavyaṃ<sup>6</sup> | tad yathā skandha-kau-

śalyaṃ | dhātu-kauśalyaṃ āyatana-kauśalyaṃ | pratītyasamutpāda-

kauśalyaṃ | sthānāsthāna-kauśalyaṃ indriya-kauśalyaṃ<sup>5</sup> |\* adhva- 11a,2

kauśalyaṃ | satya-kauśalyaṃ<sup>7</sup> yāna-kauśalyaṃ<sup>7</sup> | saṃskṛtāsaṃskṛta<sup>8</sup>-

15 kauśalyaṃ ca |

[ 1. Mūla-tattva ]

tatra mūla-tatvaṃ |

svabhāvas<sup>9</sup> trividhaḥ<sup>10</sup>

parikalpitaḥ paratantraḥ pariniṣpannaś ca | tatrānya-tatva-vyava-

20 sthāpanāt | ki\* m atra svabhāva-traye tatvaṃ iṣyate | 11a,3

<sup>1</sup> Ms. mūlalakṣaṇatattva, and Ṭikā, mūlalakṣaṇatattvam. Pāda one syllable short; read °tatvaṃ ca?

<sup>2</sup> Pāda in vipulā I.

<sup>3</sup> Pāda in vipulā II.

<sup>4</sup> Ms. viśuvi.

<sup>5</sup> Ms. no anusvāra.

<sup>6</sup> Ms. vedivyam.

<sup>7</sup> Ms. kiśalyam.

<sup>8</sup> In Ms., asaṃskṛta missing.

<sup>9</sup> Ms. svabhās.

<sup>10</sup> Both Tib. and Chin. versions read the line in prose-form, but the line must be a portion of kārīkā III. 3a (svabhāvas trividho 'sac ca, which fits metre perfectly), without which the stanza would not be complete.

**asac ca nityam sac câpy atatvataḥ |**  
**sad-asat-tatvataś cêti svabhāva-traya iṣyate || III. 3**

- 11a,4 parikalpita-lakṣaṇam nityam asat ity etat parikalpita-svabhāve \*  
 tatvam aviparītatvāt [|] paratantra-lakṣaṇam sac ca na ca tatvato  
 bhrāntatvād<sup>1</sup> ity etat paratantra-svabhāve tatvam | pariniṣ<sup>2</sup>panna- 5  
 lakṣaṇam sad-asat-tatvataś cêty etat (|) pariniṣpanna-svabhāvev ta\*-  
 11a,5 tvam |

[ 2. Lakṣaṇa-tattva ]

lakṣaṇa-tatvam katamat |

**samāropāpavādasya dharmma-pudgalayor iha |** 10  
**grāhya-grāhakayoś câpi bhāvābhāve ca darśanam || III. 4**  
**yaj-jñā<sup>3</sup>nān na pravartteta tad dhi tatvasya lakṣaṇam |**

- 11a,6 pudgala-dha\*rmmayoḥ samāropāpavāda-darśanam yasya jñānān na  
 pravarttate | tat parikalpita-svabhāve tatva-lakṣaṇam | grāhya-grā-  
 hakayoḥ samāropāpavāda-darśanam yasya jñānān na pravarttate | 15  
 11b,1 tat parata\*ntra-svabhāve<sup>4</sup> tatva-lakṣaṇam | bhāvābhāva-samāropāpa-  
 vāda-darśanam yasya jñānān na pravarttate | tat pariniṣpanna-sva-  
 bhāve tatva-lakṣaṇam | etan mūla-tatve lakṣaṇam<sup>5</sup> aviparītam lakṣa-  
 ṇa-tatvam ity ucyate |

[ 3. Aviparyāsa-tattva ]

- 11b,2 avipa\*ryāsa-tatvam nityādi-viparyāsa-pratipakṣeṇānitya-duḥkha-śūn-  
 yānātmatā <sup>6</sup>mūla-tatve yathā-kramam [|] katham ca tatrā<sup>6</sup>nityatādi-  
 tā<sup>7</sup> veditavyā |

**asad-artho hy anityārtha utpāda-vyaya-lakṣaṇaḥ || III. 5**

- 11b,3 \* samalāmala-bhāvena mūla-tatve yathā-kramam | 25

<sup>1</sup> Ṭikā, bhrāntimātratvāt, but Tib. *ḥkhrul paḥi phyir ro*.

<sup>2</sup> Ms. pariniṣ°.

<sup>3</sup> Ms. yajñā°

<sup>4</sup> Ms. °bhāva.

<sup>5</sup> Tib. *mtshan ŋid kyi de kho na* (=lakṣaṇa-tattvam).

<sup>6...6</sup> Instead of “mūla-t°...tatra”, Tib. reads *rtsa baḥi de kho na der ji ltar na* (=tatra mūla-tattve katham) which seems to be the word order that Sthiramati comments upon (cf. Ṭikā, p. 116, l.20).

<sup>7</sup> Ṭikā and Tib., °nityādītā.

III. 3~8a

<sup>1</sup>trayo hi svabhāvā mūla-tatvaṃ [|] teṣu yathākramam

asad-artho hy anityārtha

utpāda-vyayārthaḥ samalāmalatārthaś<sup>2</sup> ca<sup>1</sup> |

**duḥkham ādāna-lakṣmākhyam \* sambandhenâparam mataṃ || III. 6** 11b,4

<sup>5</sup> <sup>3</sup>mūla-tatve yathā-kramam<sup>3</sup> duḥkham upādānataḥ pudgala-dharmmâ-  
bhiniveśôpādānāt | lakṣaṇatas tri-duḥkhatā-lakṣaṇatvāt | samban-  
dhataś ca duḥkha-sambandhāt [|] tatrâiva mū\*la-tatve yathākramam 11b,5  
veditavyam |

**abhāvaś câpy atad-bhāvaḥ prakṛtiḥ śūnyatā matā |**

<sup>10</sup> parikalpita-lakṣaṇam na kenacit prakāreṇâstity abhāva evâsya śū-  
nyatā <sup>1</sup> paratantra-lakṣaṇam ta\*thā nâsti yathā parikalpyate na tu 11b,6  
sarvavathā nâstity tasyâtat-bhāvaḥ (|) śūnyatā<sup>4</sup> [|] pariniṣpanna-lak-  
ṣaṇam śūnyatā-svabhāvam evêti prakṛtir evâsya śūnyatā |

**alakṣaṇam ca nairātmyam tad-vilakṣaṇam e\*va ca || III. 7** 12a,1

<sup>15</sup> **svalakṣaṇaṃ ca nirddiṣṭam |**

parikalpitasya svabhāvasya lakṣaṇam eva nâstity alakṣaṇam evâsya  
nairātmyam [|] paratantrasyâsti lakṣaṇam na tu yathā parikalpyata  
iti tad-vilakṣaṇam<sup>5</sup> asya lakṣaṇan nairātmyam | pariniṣpannas tu  
sva\*bhāvo<sup>6</sup> nairātmyam evêti prakṛtir<sup>7</sup> evâsya nairātmyam iti [ <sup>1</sup> ] 12a,2  
<sup>20</sup> trividhe mūla-tatve trividhânityatā paridīpitā <sup>1</sup> asad-arthânityatā <sup>1</sup>  
utpāda-bhaṅgânityatā <sup>1</sup> samala-nirmmalânityatā ca | \* trividhā duḥ- 12a,3  
khatā <sup>1</sup> upādāna-duḥkhatā <sup>1</sup> lakṣaṇa-duḥkhatā <sup>1</sup> sambandha-duḥkhatā

<sup>1</sup>...<sup>1</sup> Tib., Ṭikā, and the present Ms. differ slightly from each other concerning this passage. A line in the middle: “asad-artho hy anityārtha” is quoted from the above kârikā and is not appropriate here. Referring to Paramārtha as well as the Ṭikā, the whole passage would be better read: “trayo hi svabhāvā mūla-tattvaṃ, teṣu yathā-kramam trividho ’nityārthaḥ, asad-arthaḥ, utpāda-vyayārthaḥ, samalāma-lārthaś ca”.

<sup>2</sup> Ms. samalātārthaś.

<sup>3</sup>...<sup>3</sup> “mūla°...°kramam” omitted in Tib., but in Paramārtha.

<sup>4</sup> Ms. śūmyanyatā.

<sup>5</sup> Ms. iti dvilakṣaṇam.

<sup>6</sup> Ms. svabhāsvebo.

<sup>7</sup> Instead of prakṛti, Tib. gives *ran gi mtshan ñid kyis*, and Yamaguchi (in Ṭikā) svalakṣaṇam.

12a,4 ca<sup>1</sup> trividhā śūnyatā<sup>1</sup> abhāva-śūnyatā<sup>1</sup> atadbhāva-śūnyatā svabhā-  
va-śūnyatā<sup>1</sup> ca<sup>1</sup> trividhaṃ nairātmyaṃ<sup>1</sup> alakṣaṇa-nairā<sup>\*</sup>tmyaṃ | vi-  
lakṣaṇa-nairātmyaṃ<sup>1</sup> svalakṣaṇa-nairātmyaṃ ca |

[ 4. Phala-hetu-tattva ]

phala-hetu-mayan tatvaṃ tatrāiva mūla-tatve<sup>2</sup> duḥkha-samudaya-niro- 5  
dha-mārgga-satyatvaṃ [ ] kathaṃ trividhaṃ mūla-tatvaṃ duḥkhādi<sup>3</sup>-  
12a,5 satyatvaṃ<sup>4</sup> [ ] yata<sup>\*</sup>s tad anityādi-lakṣaṇaṃ |

**duḥkha-satyam ato matam**

trividhena samudayārthena samudaya-satyam [ ] trividhaḥ samu-  
dayārthaḥ |

10

**vāsanātha samutthānam avisam̐yoga eva<sup>5</sup> ca || III. 8**

12a,6 vāsanā-samudaya<sup>\*</sup>ḥ parikalpita<sup>6</sup>-svabhāvābhīniveśa-vāsanā<sup>1</sup> samut-  
thāna-samudayaḥ karmma-kleśāḥ | avisam̐yoga-samudayaḥ | tathatāyā  
āvaraṇāvisam̐yogaḥ | trividhena nirodhena nirodha-satyam [ ] tri-  
12b,1 vi<sup>\*</sup>-dho nirodhaḥ |

15

**svabhāva-dvaya-nōtpattir mala-śānti-dvayam matam |**

svabhāvānutpattir grāhya<sup>7</sup>-grāhakayor anutpattir<sup>5</sup> mala-śānti-dva-  
yam ca pratisam̐khyā-nirodha<sup>9</sup>-tathatākhyam ity<sup>10</sup> eṣa<sup>11</sup> trividho ni-  
12b,2 rodho yad uta svabhāva-nirodho dvaya<sup>\*</sup>-nirodhaḥ | prakṛti-nirodhaś  
ca | mārgga-satyam trividhe mūla-tatve kathaṃ vyavasthāpyate |

20

**parijñāyām prahāṇe ca prāpti-sākṣātkṛtāv ayam<sup>12</sup> [ ] III. 9**

<sup>1</sup> Ms. om. svabhāva-śūnyatā.

<sup>2</sup> Skt. slightly different from Tib.: *ḥbras bu dan rgyuḥi de kho na ni rtsa baḥi de kho na ṇid la*.

<sup>3</sup> Ms. duḥkhāḍi?

<sup>4</sup> Ms. satyuntvaṃ. Ṭikā, °satyam.

<sup>5</sup> Tib. *de bṣin no*, but its equivalent “evam” does not fit the metre.

<sup>6</sup> Ms. parikalpitā.

<sup>7</sup> In Ms. grāhya omitted. (In the margin, correction seems to be given by a later hand).

<sup>8</sup> Ms. anutpatir.

<sup>9</sup> In Ms., originally a visarga here but probably erased off later.

<sup>10</sup> Ms. °ākhyā ity.

<sup>11</sup> Ms. eṣā.

<sup>12</sup> Better read idam?



III. 8a~11

**mārgga-satyaṃ samākhyātāṃ |**

parikalpitasya pariññā\*ne ['] paratantrasya pariññāne prahāṇe ca | 12b,3  
pariṇiṣpannasya pariññāne prāpti-sākṣāt-karaṇe ca ['] evam atra  
pariññā-prahāṇa-sākṣātkriyāyāṃ mārgga-satya-vyavasthānam iti<sup>1</sup> ve-  
ditavyaṃ [|]

[ 5. Audārika-sūkṣma-tattva ]

audāri\*ka-sūkṣma-tatvaṃ punaḥ samvṛti-paramārtha-satyaṃ ['] tan 12b,4  
mūla-tatve kathaṃ veditavyaṃ |

**prajñapti-pratipattitas**

10 **tathôdbhāvanayôdāraṃ |**

trividhā hi samvṛtiḥ prajñapti-samvṛtiḥ | pratipatti-samvṛti\*ḥ | ud- 12b,5  
bhāvanā-samvṛtiś ca | tayā samvṛti-satyatvaṃ mūlatatve yathākra-  
maṃ veditavyaṃ |

**paramārthan tu ekataḥ || III. 10**

15 paramārtha-satyaṃ | ekasmāt pariṇiṣpannād eva svabhāvād vedita-  
vyaṃ | sa punaḥ ka\*thaṃ paramārthaḥ | 12b,6

**artha-prāpti-prapattyā<sup>2</sup> hi paramārthas tridhā mataḥ |**

artha-paramārthas tathatā paramasya jñānasyārtha iti kṛtvā | prāpti-  
paramārtho nirvāṇaṃ<sup>3</sup> paramo 'rtha<sup>4</sup> iti kṛtvā ' pratipatti-paramār-  
20 tho \* mārggaḥ<sup>5</sup> paramo 'syārtha<sup>6</sup> iti kṛtvā<sup>7</sup> [|] katham asaṃskṛtaṃ 13a,1  
ca (|) saṃskṛtaṃ ca (|) pariṇiṣpannaḥ (|) svabhāva ucyate |

**nirrvikārāviparyāsa-pariṇiṣpattito dvayaṃ || III. 11**

asaṃskṛtaṃ avikāra-pariṇiṣpattyā pariṇiṣpannaṃ | saṃskṛta\*m 13a,2  
mārgga-satya<sup>8</sup>-saṃgrhītaṃ aviparyāsa-pariṇiṣpattyā punar<sup>9</sup> jñeya-

<sup>1</sup> Ms. -vyavasthānatrivi° or °sthānamivi°.

<sup>2</sup> Ṭikā prayatyā.

<sup>3</sup> Not the usual nirvāṇaṃ.

<sup>4</sup> Ms. no avagraha.

<sup>5</sup> Ms. mārggāḥ.

<sup>6</sup> Ms. no avagraha.

<sup>7</sup> Ms. kṛtvaṃ.

<sup>8</sup> In Tib. and Ṭikā, satya omitted.

<sup>9</sup> Ms. dyanar, but “ pu ” in the margin.

vastuṇy aviparyāsāt |

[ 6. Prasiddha-tattva ]

13a,3 prasiddha-tatvaṃ mūla-tatve katham vyavasthāpyate | dvividhaṃ hi  
prasiddha-tatvaṃ | loka-prasiddhaṃ yukti-prasiddhaṃ ca | \* tatra |

**loka-prasiddham ekasmāt**

5

13a,4 parikalpita-svabhāvāt | yasmin vastuṇi saṃketa-saṃstavānupraviṣṭa-  
yā buddhyā sarvveṣāṃ laukikāṇāṃ darśana-tulyatā bhavati | pṛthivy  
evēyaṃ nāgnī rūpaṃ e\*vedaṃ na śabda ity evam<sup>1</sup>-ādi |

**trayād yukti-prasiddhakaṃ |**

yat satāṃ yuktārtha-pañḍitāṇāṃ tārīkikāṇāṃ<sup>2</sup> pramāṇa-trayaṃ nīśri-  
tyôpapatti-sādhana-yuktyā prasiddham vastu |

10

[ 7. Viśuddhi-gocara-tattva ]

13a,5 viśuddhi-gocara-tatvaṃ dvividhaṃ kle\*śāvaraṇa-viśuddhi-jñāna-goca-  
raṃ | jñeyāvaraṇa-viśuddhi<sup>3</sup>-jñāna-gocaraṃ ca | tad etat |

**viśuddhi-gocaraṃ dvedhā [ ' ] ekasmād eva kīrtitaṃ || III. 12**

15

13a,6 pariniṣpannād eva svabhāvān na hy anya-svabhāvo viśuddhi-jñā\*na-  
dvaya<sup>4</sup>-gocaro bhavati |

[ 8. Saṃgraha-tattva ]

katham trividhe<sup>5</sup> mūla-tatve saṃgraha-tatvaṃ veditavyaṃ |

**nimittasya vikalpasya nāmnaś ca dvaya-saṃgrahaḥ |**

20

yathāyogaṃ pañca vastūṇy ārabhya nimitta-vikalpayoḥ paratantreṇa

<sup>1</sup> Ms. evām.

<sup>2</sup> Tib. inserts “mīmāṃsakāṇāṃ” after “tārīkikāṇāṃ” and Sthiramati’s Ṭikā follows this reading, but, at the same time, it states that there were originally two pāṭhas, with and without “mīmāṃsakāṇāṃ.” Both Chin. versions do not help in clarifying this point.

<sup>3</sup> Ms. dviśuddhi.

<sup>4</sup> In Ṭikā, dvaya omitted.

<sup>5</sup> In Tib., trividhe omitted.

sam\*grahaḥ [ ' ] nāmnah parikalpitena | 13b,1

**samyagjñāna<sup>1</sup>-satatvasya [ ' ] ekenāiva ca saṁgrahaḥ || III. 13**

tathatā-samyagjñāna<sup>2</sup>yoḥ pariniṣpanna svabhāvena saṁgrahaḥ |

[ 9. Prabheda-tattva ]

5 prabheda-tatvaṁ mūla-tatve<sup>3</sup> katham veditavyaṁ | sapta-vidhaṁ  
prabheda-ta\*tvaṁ pravṛtti-tatvaṁ | lakṣaṇa-tatvaṁ | vijñapti-tat- 13b,2

vaṁ <sup>1</sup> sanniveśa-tatvaṁ | mithyā-pratipatti-tatvaṁ | viśuddhi-tatvaṁ  
samyakpratipatti-tatvañ ca | (\*tatra pravṛtti-tatvādi-trividhaṁ |  
anavarāgreṣv eti<sup>5</sup> saṁsāraḥ \* tathatā-citta-saṁkleśāt satvāḥ saṁkliś- 13b,3

10 yanta iti sarvvaṁ<sup>6</sup> duḥkhādi-satyaṁ<sup>7</sup> ca yathā-saṁkhyā<sup>4</sup>) yāiva ca  
Sandhi-nirmocana-sūtre<sup>8</sup> sapta-vidhā tathatā nirddiṣṭā | tatra |

**pravṛtti-tatvaṁ dvividhaṁ<sup>9</sup> |**

mūla-tatvaṁ ve\*ditavyaṁ | parikalpita-paratantra-lakṣaṇaṁ | yathā 13b,4  
pravṛtti-tatvaṁ tathā |

15 **sanniveśa-kupannatā |**

sanniveśa-mithyā-pratipatti-tatve api<sup>10</sup> tathāiva<sup>11</sup> dvividhaṁ mūla-  
tatvaṁ |

**ekaṁ lakṣaṇa-vijñapti-śu\*ddhi-samyak-prapannatā || III. 14** 13b,5

lakṣaṇa-tatvādīni catvāry ekaṁ mūla-tatvaṁ pariniṣpanna-lakṣaṇaṁ |

<sup>1</sup> Ms. samyagjñāmana.

<sup>2</sup> Tib. *yan dag paḥi mthaḥi ye śes* (= bhūta-koṭi-jñāna).

<sup>3</sup> Ms. tatva.

<sup>4...4</sup> Foreign meaningless sentences, which are not accounted for in both Chin., Tib., and Ṭikā, are introduced here. They are probably a later insertion since they seem to comment on the subject proper.

<sup>5</sup> Ms. illegible; anavarāgroprati? anavarāgrovyati?

<sup>6</sup> Ms. saddhaṁ?

<sup>7</sup> Ms. satpaṁ? satvaṁ?

<sup>8</sup> See *Samdhinirmocana*, ed. Lamotte, p. 99 (§ 20,2). The sentence “yāiva ca... nirddiṣṭā” is not found in both Chin., but in Tib.

<sup>9</sup> Pāda in vipulā II.

<sup>10</sup> Sic Ms. without avagraha.

<sup>11</sup> Ms. tathaidvaya. Tib. adds: *rig par byaḥo* (= veditavyaṁ).

<sup>1</sup>kauśalya-tatvaṃ darśana-pratipakṣeṇēty<sup>1</sup> uktam | katham eṣu skandhâdiṣu daśavidham ātma-darśanam |

13b,6 **eka-he\*tutva-bhokṛtva<sup>2</sup>-kartṛtva-vaśavarttane |**  
**ādhipatyârtha-nityatve kleśa-śuddhy-âśraye 'pi<sup>3</sup> ca || III. 15** 5  
**yogitvâmukta-muktatve <sup>1</sup> ātma-darśanam eṣu hi |**

14a,1 eṣa daśavidha ātmâsad-grāhaḥ skandhâdiṣu pravarttate | yasya prati\*-  
 pakṣeṇa daśavidham kauśalyam yad utâikatva-grāho hetutva-grāho  
 bhokṛtva-grāhaḥ | kartṛtva-grāhaḥ | svatantra-grāhaḥ | adhipatitva-  
 grāho nityatva-grāhaḥ | saṃkliṣṭa<sup>4</sup>-vyavadānatva-grāho yogitva-grā- 10  
 14a,2 haḥ | amukta-mukta\*tva-grāhaś ca |

katham idam daśavidham kauśalya-tatvaṃ mûla-tatve 'ntar<sup>5</sup>-  
 bhavati | yatas triṣu svabhāveṣu te skandhâdayo 'ntar<sup>5</sup>-bhûtāḥ |  
 katham antarbhûtāḥ |

**parikalpa-vikalpârtha-dharmmatârthena teṣu te || III. 16** 15

14a,3 tri\*vidham rūpaṃ parikalpitaṃ rūpaṃ yo rūpasya parikalpitaḥ sva-  
 bhāvaḥ | vikalpitaṃ rūpaṃ yo rūpasya paratantraḥ (|) svabhāvas tatra  
 14a,4 hi rūpa-vikalpaḥ kriyate | dharmmatâ-rūpaṃ<sup>6</sup> yo rūpasya pa\*riniṣpa-  
 nnaḥ svabhāvaḥ | yathâ rūpaṃ evam vedanâdayaḥ skandhâḥ<sup>7</sup> dhâtvy-  
 âyatanâdayaś ca yojyâḥ | evan triṣu svabhāveṣu skandhâdînām 20  
 14a,5 antarbhāvâd daśavidham kauśalya-tatvaṃ mûla-tatva eva dra\*ṣṭavy-  
 am | uktam idam yathâ daśavidhâtma-darśana-pratipakṣeṇa skandhâdi-  
 kauśalyam [|] skandhâdy-arthaś<sup>8</sup> tu nôktaḥ | sa idānim ucyate |

<sup>1-11</sup> Tib. reads here: *mkhas de kho na rnam bcu ni | bdag tu lta baḥi gñen poḥo*, which is a repetition of III. 2 c-d: kauśalyatattvaṃ daśadhâ ātma-dṛṣṭi-vipakṣataḥ. The present Ms. gives its meaning in prose-form. Yamaguchi misread this line as kârikâ III. 15 a-b (cf. *Ṭikâ*, p. 135, note 5). The numbering of kârikâs, thus, differs from that of Yamaguchi, henceforth.

<sup>2</sup> *Ṭikâ* °tve.

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> Ms. saṃkliṣṭa.

<sup>5</sup> Ms. no avagraha.

<sup>6</sup> Ms. -rūpapaṃ.

<sup>7</sup> Sic Ms., saṃdhi not observed.

<sup>8</sup> Ms. -arśas.

III. 15~18cd

[ a. Skandhârtha ]

**anekatvâbhisamkṣepa-paricchedârtha āditāḥ |**

- ādi\*<sup>1</sup>tas<sup>1</sup> tāvat skandhās te trividhenârthena veditavyāḥ | anekatvâr- 14a,6  
thena yat kiñcid rūpam atitânāgata-pratyutpannam iti vistarāḥ<sup>2</sup> |  
5 abhisamkṣepârthena tat sarvvaṃ aikadhyam abhisamkṣipyêti | pari-  
cchedârthena \* ca rūpâdi-lakṣaṇasya pṛthaktva-vyavasthânât | rāśy- 14b,1  
artho hi skandhârtha<sup>3</sup> evaṃ ca loke rāśy-artho dṛṣṭa iti |

[ b. Dhâtva-ârtha ]

**grāhaka-grāhya-tad-grāha-bījârthaś cāparo mataḥ || III. 17**

- 10 katamo 'paro<sup>4</sup> dhātus tatra grāhaka-bījârthaḥ<sup>5</sup> cakṣur-ddhâtva-ādayaḥ  
[ ] \* grāhya-bījârtho rūpa-dhâtva-ādayas [ ] tad-grāha-bījârthaś cakṣur- 14b,2  
vijñāna-dhâtva-ādayaḥ |

[ c. Āyatanârtha ]

**veditârtha-pariccheda-bhogâya-dvārato 'param<sup>6</sup> |**

- 15 kim aparaṃ<sup>7</sup> [ ' ] āyatanam | tatra veditôpabhogâya-dvârâ\*rthena ṣaḍ 14b,3  
ādhyâtmikāny āyatanāni | artha-paricchedôpabhogâya-dvârârthena  
ṣaḍ bāhyāni |

[ d. Pratītyasamutpādârtha ]

**pratītyasamutpādârthaḥ |**

20 **punar hetu-phalâyāsânâropânâpavādataḥ || III. 18**

- hetu<sup>8</sup>-pha\*<sup>1</sup>la-kriyāṇām asamâropânâpavādârthaḥ pratītyasamutpādâr- 14b,4  
thaḥ | tatra hetu-sa nâropaḥ saṃskārâdīnām viṣama<sup>9</sup>-hetu-kalpanât |

<sup>1</sup> Ms. āditās.

<sup>2</sup> Tib. om. pratyutpannam. Two Chin. (as well as Ṭikā) enumerate the content of "iti vistarāḥ".

<sup>3</sup> Ms. skandhā, but Tib. and Ṭikā.

<sup>4</sup> Ms. no avagraha

<sup>5</sup> Sic Ms.

<sup>6</sup> Ms. no avagraha

<sup>7</sup> Ms. avaparaṃ.

<sup>8</sup> Ms. hetuḥ.

<sup>9</sup> In Ms., ma omitted.

- 14b,5 hetv-apavādo nirhetukatva-kalpanāt ['] phala-samā\*ropah sātma-kā-  
nām<sup>1</sup> saṃskārādīnām avidyādi-pratyaya-pravṛtti-kalpanāt | phalāpa-  
vādo na<sup>2</sup> santy avidyādi-pratyayāḥ saṃskārādaya iti kalpanāt |  
14b,6 kriyā-samāropo 'vidyā<sup>3</sup>dīnām saṃ\*skārādy-utpattau<sup>4</sup> vyāpāra-kal-  
panāt<sup>5</sup> ['] kriyāpavādo niḥsāmarthyā-kalpanāt ['] tad-abhāvād asa- 5  
māropānapavādo veditavyaḥ |

[ e. Sthānāsthānārtha ]

- aniṣṭeṣṭa-viśuddhīnām samōtpatty-ādhipatyayoḥ |**  
15a,1 **saṃprāpti-samudācā\*ra-pāratantryārthato 'param<sup>6</sup> || III. 19**  
sthānāsthānam saptavidha-pāratantryārthena veditavyam | tatrāniṣṭe<sup>7</sup> 10  
pāratantryam duścāritenānīcchato 'pi<sup>8</sup> durggati-gamanād iṣṭe pāra-  
15a,2 tantryam sucāritena sugati-gamanāt<sup>9</sup> | vi\*śuddhau pāratantryam  
pañca nīvaraṇāny aprahāya yāvat sapta-bodhyaṅgāny abhāvayitvā  
duḥkhasyāntākaraṇāt ['] samōtpattau<sup>10</sup> pāratantryam dvayor apūrv-  
15a,3 vācaramayos tathāgatayoś cakra-varttino\*ś cāikasmin loka-dhātāv 15  
anutpādād ['] ādhipatyē pāratantryam striyāś cakra-varttitvādy-aka-  
raṇāt ['] saṃprāptau<sup>11</sup> pāratantryam striyāḥ pratyekānuttara-bodhy-  
15a,4 anabhisambodhāt ['] samudācāre pā\*ratantryam dṛṣṭi-sampannasya  
vadhādy-upakramā<sup>12</sup> samudācārāt pṛthag-jaṇasya ca samudācārād [']  
vistareṇa Bahu-dhātuka<sup>13</sup>-sūtrānusārād anugantavyam | 20

[ f. Indriyārtha ]

- indriyam punar dvāvimśati-vidham |  
15a,5 **graha\*ṇa-sthāna-saṃdhāna-bhoga-śuddhi-dvayārthataḥ |**

<sup>1</sup> In Ms., sātma omitted.

<sup>2</sup> Ms. nā.

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> Ms. saṃskārā++tpattau. Two obscure characters seemingly read “tma no”, but Sthiramati gives “dyu” instead, which coincides with Tib.

<sup>5</sup> Ms. -kalpanānāt.

<sup>6</sup> Ms. no avagraha.

<sup>7</sup> Ms. °niṣṭo.

<sup>8</sup> Ms. no avagraha.

<sup>9</sup> In Ms., ga omitted.

<sup>10</sup> Ms. same°.

<sup>11</sup> Ms. °praptau.

<sup>12</sup> “upakrama” not seen in Tib. or in Ṭikā.

<sup>13</sup> Majjhima Nikāya, 115.

III. 18cd~22abc

grahaṇārthena yāvad viśuddhi-dvayārthena teṣu tad-ādhipatyād [']  
rūpādi-viṣaya-graḥaṇe hi cakṣur-ādīnām ṣaṇṇām ādhipatyam [']  
sthāne jīvitēndri\*yasya tad-ādhipatyenāmaraṇāt | kula-sandhāne strī- 15a,6  
puruṣēndriyayor apatyā-prasavādhipatyād ['] upabhoge vedanēndri-  
5 yānām kuśalākuśala-karmma-phalôpabhogāt | laukika-viśuddhau śra-  
ddhâ\*dīnām | lokôttara-viśuddhau anājñātam<sup>1</sup>-ājñāsyāmīndriyādīnām | 15b,1

[ g. Adhvārtha ]

**phala-hetûpayogârtha-nôpayogât tathâparam || III. 20**

kim aparam adhva-trayam yathâyogam<sup>2</sup> phala-hetûpayogârthe<sup>3</sup>nâtîto<sup>4</sup>  
10 'dhvâ<sup>5</sup> pha\*la-hetv-anupayogârthenânâgato 'dhvâ<sup>5</sup> hetû<sup>6</sup>payoga-phalâ- 15b,2  
nupayogârthena pratyutpanno 'dhvâ<sup>5</sup> veditavyaḥ |

[ h. Catuḥ-satyârtha ]

**vedanā-sanimit-târtha-tan-nimitta-prapattitaḥ |**

**tac-chama-pratipakṣârtha\*-yogād aparam iṣyate || III. 21**

15b,3

15 kim aparam<sup>7</sup> satya-catuṣṭayam | tatra duḥkha-satyam vedanā-sanimit-  
târthena yat kiñ-cid veditam idam atra duḥkhasyêti kṛtvā vedanā-  
nimittam punar vvedanā\*-sthānīyā dharmmā veditavyāḥ | <sup>8</sup>tan-nimi- 15b,4  
tta-pratipattitaḥ samudaya-satyam<sup>8</sup> duḥkha-satya<sup>9</sup>-nimittam yā prati-  
pattiḥ | tayoh śamârthena nirodha-satyam | pratipakṣârthena mār-  
ga-satyam |  
20

[ i. Yāna-trayârtha ]

**\* guṇa-doṣâvikalpena jñānena parataḥ svayam [|]**

15b,5

**niryāṇād aparam jñeyam |**

<sup>1</sup> Ms. °tam. Saṁdhi with preceding °ddhau not observed.

<sup>2</sup> Ms. yathâyogāyam or yathâyogāpi; Tib. *ci rigs su sbyar te*.

<sup>3</sup> Ms. °yogāve°.

<sup>4</sup> Ms. nātiveto.

<sup>5</sup> Ms. no avagraha.

<sup>6</sup> Ms. hetu°.

<sup>7</sup> In Tib., “kim aparam” omitted.

<sup>8...8</sup> Tib. gives the sentence “tan-... -satyam” in verse form but likely a misunderstanding. Kārikā-text, with exception of the Peking Vulgar edition, does not include this line; Ṭikā gives it in prose form.

<sup>9</sup> In Tib., satya omitted.

15b,6 yāna-trayaṃ yathā-yogaṃ | tatra nirvṛāṇa-saṃsārayor guṇa-doṣa-  
jñānena parataḥ (I) śrutvā niryāṇārthe\*na śrāvaka-yānaṃ | tenāiva  
svayam aśrutvā parato niryāṇārthena pratyekabuddha-yānaṃ |  
avikalpena jñānena svayaṃ niryāṇārthena mahāyānaṃ veditavyaṃ ||

[ j. Saṃskṛtāsaṃskṛtārtha ]

5

16a,1

**sa-prajñapti-sa-hetukāt<sup>1</sup> | \***

**nimittāt<sup>2</sup> praśamāt sārthāt paścimaṃ samudāhṛtaṃ || III. 22**

16a,2 saṃskṛtāsaṃskṛtaṃ (I) tatra sa<sup>3</sup>-prajñaptir nāma-kāyādayaḥ<sup>4</sup> | hetur bi-  
ja-saṃgr̥hitam ālaya-vijñānaṃ | nimittaṃ pratiṣṭhā-deha-bhoga-saṃ-  
gr̥hitam | pravṛtti<sup>5</sup>-vijñāna-saṃgr̥hi\*tās ca mana-udgraha-vikalpaḥ | 10  
etat sa-prajñapti-sa-hetukaṃ nimittaṃ sa-saṃprayogaṃ saṃskṛtaṃ  
veditavyaṃ | tatra mano yan nityaṃ manyanākāraṃ | udgrahaḥ  
16a,3 pañca-vijñānakāyāḥ [I] vikalpo ma\*no-vijñānaṃ (I) tasya vikalpaka-  
tvād [I] asaṃskṛtaṃ punaḥ praśamaś ca nirodhaḥ | praśamārthaś ca  
tathatā<sup>6</sup> [I] <sup>7</sup>tatra praśamo nirodho mārggaś ca yaś ca<sup>8</sup> praśamo 15  
16a,4 yena cēti kṛtvā praśamārthaḥ tathatā<sup>9</sup> pra\*śamasyārtha iti kṛtvā  
<sup>10</sup>tathatāyā<sup>7</sup> mārggālambanatvāt | mārggasya praśamatvan tena pra-  
śamanāt |

ity etenārthena skandhādiṣu jñānaṃ skandhādi-kausalayaṃ vedita-  
vyaṃ |

20

[ Tattva-piṇḍārtha ]

16a,5 tatvasya pi\*ṇḍārthaḥ | samāsato dvividhaṃ tatvaṃ | ādarśa-tatvaṃ |  
dṛśya-tatvaṃ ca <sup>1</sup>tatrādarśa-tatvaṃ mūla-tatvaṃ tatra śeṣāṇāṃ da-

<sup>1</sup> Ms. hetukā and no daṇḍa.

<sup>2</sup> Ms. mittāt; in the margin, “ni” or “nni” supplemented.

<sup>3</sup> Ms. tratasa or tratatra.

<sup>4</sup> Ms. kāyādayaḥ.

<sup>5</sup> Ms. pravṛti.

<sup>6</sup> “tathatā” added, according to Ṭikā and Tib. *de bṣin nid*.

<sup>7</sup>...<sup>7</sup> “tatra . . . tathatāyā” lacking entirely in Tib. But, as some phrases of this portion are found in two Chin. and Ṭikā, we may be able to deem the present Skt. Ms. more authentic than Tib.

<sup>8</sup> Ms. yacca.

<sup>9</sup> Ms. tathatā. Saṃdhi with preceding °arthaḥ not observed.

<sup>10</sup> Ms. tathatāyā.



III. 22abc—piṇ

rśanāt | dṛśya-tatvaṃ navavidhaṃ<sup>1</sup> nirabhimāna-dṛśya-tatvaṃ | avi-  
paryāsa<sup>2\*</sup>-dṛśyatatvaṃ | śrāvaka-yāna-niryāṇa-dṛśya-tatvaṃ | mahā- 16a,6  
yāna-niryāṇa-dṛśya-tatvaṃ | audārikeṇa paripācanāt | sūkṣmeṇa ca  
vimocanāt ['] paravādi-nigraha-dṛśya-tatvaṃ | dṛṣṭānta-sanniśrayeṇa  
5 yu\*ktyā nigrahāt | mahāyānābhidyotana-dṛśya-tatvaṃ | sarvvākāra- 16b,1  
jñeya-praveśa-dṛśya-tatvaṃ | avitatha-tathatā<sup>3</sup>bhidyotana<sup>4</sup>-dṛśya-ta-  
tvaṃ | ātma-grāha-vastu-sarvvābhisandhi-praveśa-dṛśya-tatvaṃ ca ||  
○ ||  
madhyānta\*-vibhāga-śāstre<sup>5</sup> tatva-paricchedas tṛtiyaḥ || ○ || 16b,2

<sup>1</sup> Ms. navadhaṃ.

<sup>2</sup> Tib. *phyin ci log gi gñen poḥi* (=viparyāsa-pratipakṣa).

<sup>3</sup> Ms. avitathātā.

<sup>4</sup> In Ms. na omitted, but, in the margin, it seems to be supplemented by a later hand.

<sup>5</sup> “bhāṣye” in the margin seems to be a substitute for “śāstre”.

[ CHAPTER IV. PRATIPAKṢA-BHĀVANĀVASTHĀ-PHALA-PARICCHEDA ]

[ 1. Pratipakṣa-bhāvanā ]

pratipakṣa-bhāvanā bodhi-pakṣya-bhāvanā sêdānīm vaktavyā |

[ a. Catvāri smṛty-upasthānāni ]

tatra tāvad ādau |

5

16b,3 **dauṣṭhulyāt tarṣa-hetutvād vastutvād avimoha\*taḥ |**  
**catuḥ-satyāvatārāya smṛty-upasthāna-bhāvanā || IV. 1**

kāyena hi dauṣṭhulyaṁ prabhāvyate | tat-parīkṣayā duḥkha-satyam  
 16b,4 avatarati | tasya sa-dauṣṭhulya-saṁskāra-lakṣaṇatvāt | dau\*ṣṭhulyaṁ  
 hi saṁskāra-duḥkhatā | tayā sarvvaṁ sâsraṁ vastv āryā duḥkha- 10  
 taḥ paśyantiti | tṛṣṇā-hetur<sup>1</sup> vedanā tat-parīkṣayā samudaya-satyam  
 16b,5 avatarati | ātmābhīniveśa-vastu cittaṁ tat-parī\*kṣayā nirodha-satyam  
 avataraty ātmôccheda-bhayâpagamât | dharmma-parīkṣayā sâmkleśi-  
 ka-vaiyavadānika<sup>2</sup>-dharmmâsammohât | mārgha-satyam avataraty  
 16b,6 ataḥ (|) ādau catuḥ-satyâ\*vatārāya smṛty-upasthāna-bhāvanā vyava- 15  
 sthāpyate |

[ b. Catvāri samyakprahāṇāni ]

tataḥ samyak-prahāṇa-bhāvanā yasmāt |

**parijñāte vipakṣe ca pratipakṣe ca sarvvathā |**  
**tad-apāyāya<sup>3</sup>-vīryaṁ hi caturddhā sampravarttate || IV. 2**

20

17a,1 smṛty-u\*pasthāna-bhāvanayā vipakṣe pratipakṣe ca sarvva-prakāraṁ  
 parijñāte vipakṣâpagamāya pratipakṣôpagamāya ca vīryaṁ caturddhā  
 sampravarttate | utpannānām pāpakānām akuśālānām dharmmāṇām  
 17a,2 prahā\*ṇāyêti vistaraḥ<sup>4</sup> |

<sup>1</sup> Ms. -hetu.

<sup>2</sup> In Ṭikā, vyāvadānika, which may be a better form.

<sup>3</sup> apāyāya=apāya+āya; in the following prose, apāya corresponds to apagama, and āya to upagama. Tib. *de dag spañ phyir* misreads it as a dative form of apāya.

<sup>4</sup> Ms. vistāraḥ.

IV. 1~5ab

[ c. Catvāra ṛddhi-pādāḥ ]

**karmmaṇyatā sthites tatra sarvvārthānām samṛddhaye<sup>1</sup> |**

**pañca-doṣa-prahāṇāṣṭa-saṃskārāsevanānvayā || IV. 3**

tasyām tad-apāyāya<sup>2</sup>-vīrya-bhāvanāyām citta-sthiteḥ (|) \*karmmaṇya- 17a,3

5 tā catvāra ṛddhi-pādāḥ sarvvārtha-samṛddhi-hetu<sup>3</sup>tvāt [ ' ] sthītir atra

citta-sthitiḥ samādhir veditavyaḥ | ataḥ samyakprahāṇānantaram

ṛddhipādāḥ | sā punaḥ \* karmmaṇyatā pañca-doṣa-prahāṇāyāṣṭa-pra- 17a,4

hāṇa<sup>4</sup>-saṃskāra-bhāvanānvayā veditavyā |

[ Pañca doṣāḥ ]

60 katame pañca doṣā ity āha |

**kausīdyaṃ avavādasya saṃmoṣo laya uddhataḥ<sup>5</sup> |**

**asaṃ\*skāro 'tha<sup>6</sup> saṃskāraḥ pañca doṣā<sup>7</sup> ime matāḥ || IV. 4** 17a,5

tatra layāuddhatyaṃ eko doṣaḥ kriyate | anabhisamskāro layāuddha-

tya-prasamāna-kāle doṣaḥ | abhisamskāraḥ pra\*sāntau [ : ] 17a,6

45 [ Aṣṭa prahāṇa-saṃskārāḥ ]

eṣām prahāṇāya katham<sup>8</sup> aṣṭau prahāṇa-saṃskārā<sup>9</sup> vyavasthāpyante |

catvāraḥ kausīdya-prahāṇāya cchanda-vyāyāma-śraddhā<sup>10</sup>-prasrabdha-  
yas<sup>11</sup> te punar yathā-kramān veditavyāḥ |

**āśra\*yo 'thāśritas tasya nimittaṃ phalam eva ca |** 17b,1

20 āśrayaś chando<sup>12</sup> vyāyāmasya<sup>13</sup> | āśrito vyāyāmas [ ' ] tasyāśrayasya

cchandasya nimittaṃ śraddhā sampratyaḥ (|) saty abhilāṣāt [ ' ] tasyā-

śritasya vyāyāmasya phalam prasra\*bdhir ārabdha-vīryasya samādhi- 17b,2

<sup>1</sup> In Ms., one letter “rvva” or “mva” is seen between “sa” and “mr.”

<sup>2</sup> Ms. tadāpāyāya.

<sup>3</sup> “he” missing in Ms.

<sup>4</sup> “prahāṇa” is added in accordance with Tib. and Ṭikā.

<sup>5</sup> Ms. uddhavaḥ and Ṭikā udbhavaḥ, both inappropriate here. Tib. *rged pa*, Hsüan-tsang 掉舉, Paramārtha 掉起.

<sup>6</sup> Ms. no avagraha.

<sup>7</sup> Ms. pañca śā.

<sup>8</sup> Ms. kañcatham.

<sup>9</sup> Ms. prahāṇaṃ saṃskārā.

<sup>10</sup> Ms. -śrasraddhā.

<sup>11</sup> Ms. prasrarthayas?

<sup>12</sup> Ms. āśrayastvando or āśrayaschando.

<sup>13</sup> “vyā” omitted in Ms.

viśeṣādhigamāc ['] cheṣās catvāraḥ prahāṇa-saṃskārāḥ smṛti-saṃpra-  
janya-cetanōpekṣās caturṇṇām doṣāṇām yathāsaṃkhyāṃ pratipakṣās<sup>1</sup>

17b,3 te punaḥ smṛ\*ty-ādayo veditavyā<sup>2</sup> yathākramaṃ |

**ālambane 'saṃmoṣa<sup>3</sup> layāuddhatyānubuddhyanā |**

**tad-apāyābhisaṃskāraḥ śāntau praśaṭha-vāhitā || IV. 5**

5

17b,4 smṛtir ālambane 'saṃpramo\*ṣaḥ | samprajanyaṃ smṛty-asampramoṣe<sup>4</sup>  
sati layāuddhatyānubodhaḥ | anubudhya tad-apagamāyābhisaṃskāraś  
cetanā | tasya layāuddhatyasyōpaśāntau satyām<sup>5</sup> praśaṭha-vāhitā ci\*-  
17b,5 ttasyōpekṣā [|]

[ d. Pañcēndriyāṇi ]

10

ṛddhipādānām anantaraṃ pañcēndriyāṇi śraddhādīni<sup>1</sup> teṣāṃ katharṃ  
vyavasthānaṃ |

**ropite mokṣa-bhāgiye cchanda-yogādhipatyataḥ |**

17b,6 **ālambane 'saṃmoṣā<sup>6</sup>\*visāra-vicayasya ca || IV. 6**

ādhipatyata iti varttate | ṛddhipādaiḥ karmaṇya-cittasyāropite  
mokṣa-bhāgiye kuśala-mūle cchandādhipatyataḥ prayogādhipatyataḥ |

15

18a,1 ālambanāsampra\*moṣādhipatyataḥ | avisārādhipatyataḥ | pravicayā-  
dhipatyataś ca | yathā-kramaṃ pañca śraddhādīnindriyāṇi vedita-  
vyāni |

[ e. Pañca balāni ]

20

18a,2 tāny eva śraddhādīni balavanti<sup>7</sup> balānity ucyante | teṣāṃ \*punar<sup>8</sup>  
balavatvaṃ

**vipakṣasya hi saṃ<sup>9</sup>lekhād |**

<sup>1</sup> Ms. pratipakṣas.

<sup>2</sup> Ms. °vyāḥ.

<sup>3</sup> Sic Ms., pāda with seven syllables. Read °bane asaṃ°, to fit the metre.

<sup>4</sup> Ms. asaṃpramoṣe.

<sup>5</sup> Ms. satyā.

<sup>6</sup> See above note 3.

<sup>7</sup> In Ms., balāvanti added after balavanti.

<sup>8</sup> In Ms., there are two daṇḍas placed before balavatvaṃ.

<sup>9</sup> "hi saṃ" added in accordance with Tīkā.

IV. 5ab~8

yadā tāny āsraddhādi<sup>1</sup>bhir<sup>2</sup> vipakṣair na vyavakīryante | kasmāc  
chraddhādīnām pūrvvōttara-nirdeśaḥ | yasmāt

**pūrvvasya phalam<sup>3</sup> uttaram |**

śraddadhāno<sup>4</sup> \* hi hetu-phalam<sup>5</sup> vīryam ārabhate<sup>6</sup> | ārabdha-vīryasya 18a,3  
smṛtir upatiṣṭhate | upasthita-smṛteś cittam samādhīyate | samāhita-  
citto yathā-bhūtam prajānāti | avaropi\*ta-mokṣabhāgiyasyēndriyāny 18a,4  
uktāny atha nirvedha<sup>7</sup>-bhāgiyāni kim indriyāvasthāyām veditavyāny  
āhosvid balāvasthāyām |

dvau dvau nirvedha<sup>7</sup>-bhāgiyāv indriyāni<sup>8</sup> \* balāni ca || IV. 7 18a,5  
uṣmagataṃ<sup>9</sup> mūrddhānaś cēndriyāni | kṣāntayo laukikāś cāgra-dhar-  
mmā balāni |

[ f. Sapta bodhyaṅgāni ]

balānantaram bodhy-aṅgāni teṣām katham vyavasthānam |

āśrayāṅgam svabhā\*vāṅgam niryāṇāṅgam tṛtiyakam | 18a,6  
caturtham anuśamsāṅgan niḥkleśāṅgam tridhā mataṃ || IV. 8

darśana-mārgge bodhāv aṅgāni bodhy-aṅgāni<sup>10</sup> | tatra bodher āśrayā-  
ṅgam smṛtiḥ | svabhāvāṅgam dharmma\*-vicayaḥ<sup>11</sup> | niryāṇāṅgam vī- 18b,1  
ryam | anuśansāṅgam<sup>12</sup> prītiḥ | asaṃkleśāṅgam tridhā prasarabdhī-  
samādhya-upekṣāḥ | kim-artham punar asaṃkleśāṅgam tridhā deśitam

<sup>1</sup> Ṭikā, āsraddhyādi.

<sup>2</sup> In Ms., “r” omitted.

<sup>3</sup> Ms. pūrvvaphalam; “sya” added to fit the metre.

<sup>4</sup> Ms. śraddadhāno.

<sup>5</sup> Ṭikā, hetuphale.

<sup>6</sup> The sentence “śraddadhāno...ārabhate” corresponds to the Tib. Peking edition and to the Ṭikā, while the Tib. Derge edition is slightly different and closer to the Chinese versions. See Bhāṣya-text, ed. Yamaguchi, p.77, note 6.

<sup>7</sup> Ms. not usual nirvedha.

<sup>8</sup> Ms. indriyāni.

<sup>9</sup> Ṭikā, uṣmagatāni.

<sup>10</sup> Ms. boṅgāni. Here Tib. reads: *byan chub kyi yan lag bdun du gyur pa dag ni byan chub kyi yan lag rnam* so; but Ṭikā corresponds with the present Ms.

<sup>11</sup> Ṭikā, pravīcayāḥ.

<sup>12</sup> Ms. °śamsā° ?

18b,2 **nidānenāśrayeṇēha svabhāvena ca deśi\*taṁ |**

asamkleśasya nidānaṁ prasrabdhir dauṣṭhulya-hetutvāt<sup>1</sup> samkleśa-  
sya | tasyāś ca tat-pratipakṣatvād<sup>1</sup> āśrayaḥ samādhiḥ | svabhāva  
upekṣā [|]

[ g. Aṣṭa mārgāṅgāni ]

5

18b,3 bodhyaṅgānantaram mārggāṅgāni te\*śāṁ kathāṁ vyavasthānaṁ |

**paricchedo 'tha<sup>2</sup> samprāptiḥ para-sambhāvanā tridhā [|] IV. 9**  
**vipakṣa-pratipakṣaś ca mārggasyāṅgaṁ tad aṣṭadhā |**

18b,4 bhāvanā-mārgge 'sya<sup>3</sup> paricchedāṅgaṁ<sup>4</sup> samyag-dṛṣṭir laukik\*ī lokô-  
ttara<sup>5</sup>-prṣṭha-labdhā yayā svādhigamaṁ paricchinatti | para-sam- 10  
prāpaṇāṅgaṁ samyak-samkalpaḥ samyag-vāk ca<sup>1</sup> sa-samutthānayā

18b,5 vācā tat-prāpaṇāt | para-sambhāvanāṅgaṁ<sup>6</sup> \* tridhā samyag-vāk-  
karmmāntājīvās<sup>1</sup> tair hi yathākramaṁ |

**dṛṣṭau śīle 'tha<sup>7</sup> samlekhe para-vijñaptir iṣyate || IV. 10**

tasya<sup>8</sup> samyag-vācā kathā-sāṁkathya-viniścayena prajñāyāṁ sam- 15  
18b,6 bhāvanā \* bhavati | samyak-karmmāntena śīle 'krtyākaraṇāt<sup>1</sup>  
samyag-ājivena samlekhe dharmmeṇa mātrayā ca cīvarādy-anveṣa-  
ṇāt<sup>9</sup> | vipakṣa-pratipakṣāṅgaṁ<sup>10</sup> tridhāiva samyag-vyāyāma-smṛti-  
19a,1 samā\*dhayaḥ | eṣāṁ hi yathākramaṁ |

**kleśopakleśa-vaibhūtvā-vipakṣa-pratipakṣatā |**

20

trividho hi vipakṣaḥ kleśo bhāvanā-heyāḥ | upakleśo layāuddha-

<sup>1</sup> Ṭikā, hetukatvāt, which is preferable. Tib. : (gnas nan len gyi) rgyu las byuñ baḥi  
phyir.

<sup>2</sup> Ms. no. avagraha.

<sup>3</sup> Ms. no avagraha. According to Tib. and Ṭikā, darśanamārgasya instead of 'sya.

<sup>4</sup> Ms. °dāsaṅga.

<sup>5</sup> Ms. lokettara.

<sup>6</sup> Ms. sambhāvanāṅgaṁ.

<sup>7</sup> Ms. no avagraha.

<sup>8</sup> No word corresponding to "tasya" in Tib.

<sup>9</sup> Ṭikā, °ādy-eṣaṇāt.

<sup>10</sup> Ms. no anusvāra.

tyaṁ vibhutva-vipakṣaś ca vaiśeṣika-guṇābhinirhāra-viba\*ndhaḥ | 19a,2  
 tatra prathamasya samyag<sup>1</sup>-vyāyāmaḥ pratipakṣas tena mārḡga-  
 bhāvanāt | dvitīyasya samyak-smṛtiḥ<sup>2</sup> śamathādi-nimitteṣu sūpasthita-  
 smṛteḥ<sup>3</sup> layāuddhatyābhāvāt | tṛtīyasya sa\*myak-samādhiḥ dhyāna- 19a,3  
 5 sanniśrayeṇābhijñādi-guṇābhinirhārāt |

[ h. Pratipakṣa-bhāvanā-prabheda ]

sāiṣā pratipakṣa-bhāvanā samāsenā trividhā veditavyā |

**anukūlā viparyastā sānubandhā viparyayā || IV. 11**

\*aviparyasta<sup>4</sup>-viparyāsā<sup>5</sup>-nānubandhā ca bhāvanā | 19a,4

10 viparyastāpi<sup>6</sup> aviparyāsānukūlā 'viparyastā viparyāsānubandhā |  
 aviparyastā viparyāsā<sup>7</sup>-niranubandhā ca yathā-kramam \* pṛthag- 19a,5  
 jana-śaikṣāśaikṣāvasthāsu | bodhisatvānān tv<sup>8</sup>

**ālambana-manaskāra<sup>9</sup>-prāptitas tad-viśiṣṭatā || IV. 12**

śrāvaka-pratyekabuddhānām hi svāsantānikāḥ<sup>10</sup> kāyādayaḥ | ālamba-  
 15 nam | bodhi\*satvānām sva-para-santānikāḥ<sup>11</sup> | śrāvaka-pratyeka- 19a,6  
 buddhā<sup>12</sup> anītyādibhir ākāraiḥ kāyādīn manasikurvanti | bodhisatvās  
 tv anupalambha-yogena | śrāvaka-pratyekabuddhāḥ smṛty-upasthā-  
 nādī\*ni bhāvayanti yāvad eva kāyādīnām viśamīyogāya | bodhisatvā 19b,1  
 na viśamīyogāya | nāviśamīyogāya | yāvad evāpratiṣṭhita-nirvṇāyāya |  
 20 uktā pratipakṣa-bhāvanā |

<sup>1</sup> Ms. om. "sa".

<sup>2</sup> "ksmr" difficult to read.

<sup>3</sup> Sic Ms., saṁdhi not observed.

<sup>4</sup> Read °pariyastā vi°?

<sup>5</sup> Pāda with nine syllables; first two short syllables counted as one long? Read °viparyāsa°?

<sup>6</sup> Sic Ms., saṁdhi not observed.

<sup>7</sup> In Ms., sa omitted.

<sup>8</sup> "bodhisatvānān tv" was deemed as a kārikā-pāda both in the Tibetan kārikā-text and in Hsüan-tsang.

<sup>9</sup> Ms. ālambanāskāra.

<sup>10</sup> Ṭikā, svāsantānikāḥ.

<sup>11</sup> Ms. -parastānākāḥ. In the margin, correction seems to be given by a later hand.

<sup>12</sup> Ms. -buddhāḥ.

[ 2. Tatrāvasthā ]

tatrāvasthā katamā |

- 19b,2 he\*tv-avasthāvatārākhyā prayoga-phala-samjñitā |  
 kāryākārya-viśiṣṭā ca <sup>1</sup> 1 uttarānuttarā ca sā || IV. 13  
 adhimuktau praveśe ca niryāṇe vyākṛtāv api |  
 19b,3 kathikatve 'bhiṣeke<sup>2</sup> ca sam\*prāptāv anuśansane || IV. 14  
 kṛtyānuṣṭhā uddiṣṭā<sup>3</sup> |

5

- tatra hetv-avasthā yā gotra<sup>4</sup>-sthasya pudgalasyāvatārāvasthā<sup>5</sup>  
 19b,4 utpādita-bodhi-cittasya prayogāvasthā cittōtpādād ūrdham<sup>6</sup> a\*prāpte  
 phale | phalāvasthā prāpte | sa-karaṇīyāvasthā śaikṣasya | akaraṇī- 10  
 yāvasthā<sup>5</sup> aśaikṣasya | viśeṣāvasthā 'bhiññādi-guṇa-viśeṣa-samanv-  
 19b,5 āgatasya<sup>7</sup> | uttarāvasthā \*śrāvakādibhyo<sup>8</sup> bhūmi-praviṣṭasya bo-  
 dhisatvasya | anuttarā<sup>9</sup>vasthā buddhasya tata<sup>10</sup> ūrdham<sup>6</sup> avasthā-  
 bhāvād adhimukty-avasthā bodhisatvānām sarvvasyām adhimukti-  
 19b,6 caryā-bhūmau | \*praveśāvasthā prathamāyām bhūmau niryāṇāvasthā 15  
 tad-uttarāsu ṣaṭsu bhūmiṣu | vyākaraṇāvasthā<sup>11</sup> aṣṭamyām bhūmau  
 kathikatvāvasthā navamyām abhiṣekāvasthā daśamyām | prāpty-  
 20a,1 avasthā buddhā\*nān dharmma-kāyaḥ | anuśansāvasthā sāmabhogi-  
 kaḥ kāyaḥ | kṛtyānuṣṭhānāvasthā nirmmaṇa-kāyaḥ | sarvvāpy eṣā  
 bahuvidhāvasthābhisamasya veditavyā | 20

dharmma-dhātau tridhā punaḥ |

- 20a,2 aśuddhāśuddha-śuddhā<sup>12</sup> ca viśuddhā ca ya\*thārhataḥ || IV. 15

tatrāśuddhāvasthā hetv-avasthām upādāya yāvat<sup>13</sup> prayogād aśuddha-

<sup>1</sup> In Ms., daṇḍa instead of half-daṇḍa.

<sup>2</sup> Ms. no avagraha.

<sup>3</sup> Sic Ms., pāda with seven syllables. Read °nuṣṭhāna uddiṣṭā, to fit the metre?

<sup>4</sup> Ms. yo gītra? ye gotra?

<sup>5</sup> Sic Ms., samdhi not observed.

<sup>6</sup> Read ūrdhva with Ṭikā; sometimes incorrectly spelled ūrdham.

<sup>7</sup> Ms. samanvātasya.

<sup>8</sup> Ṭikā, śrāvaka-pratyekabuddhebhyo.

<sup>9</sup> Ms. anuttarā.

<sup>10</sup> Ms. tatra.

<sup>11</sup> Ms. °vasthāvastha aṣṭamyām. Samdhi not observed.

<sup>12</sup> Ms. aśuddhāśuddhā; omits one aśuddha.

<sup>13</sup> Ms. yāt.



IV. 13~18

śuddhāvasthā śaikṣāṇām | viśuddhāvasthā<sup>1</sup> aśaikṣāṇām |

**pudgalānām vyavasthānaṁ yathā-yogam ato matam |**

ato 'vasthā<sup>2</sup>\*-prabhedād yathā-yogaṁ pudgalānām vyavasthānaṁ (|) 20a,3  
 veditavyam ayaṁ gotra-stho 'yam<sup>2</sup> avatīrṇa ity evaṁ-ādi | uktā-  
 5 vasthā [|]

[ 3. Phala-prāpti ]

phala-prāptiḥ katamā |

**bhājanatvaṁ vipākākhyam balan tasyādhipatyata\*ḥ || IV. 16** 20a,4  
**rucir vṛddhir viśuddhiś ca phalam etad yathā-kramaṁ |**

10 <sup>3</sup>bhājanatvaṁ yaḥ kuśalānukūlo vipākaḥ | balaṁ yā bhājanatvādhi-  
 patyāt kuśala<sup>4</sup>syādhimātrātā | rucir yā pūrvvābhyāsāt ku<sup>\*</sup>śala<sup>5</sup>-  
 ruciḥ | vṛddhir yā pratyutpanne kuśala<sup>4</sup>-dharmmābhyāsāt kuśala-  
 mūla-paripuṣṭiḥ | viśuddhir yad āvaraṇa-prahāṇam | etad yathā-  
 kramaṁ phalaṁ pañca-vidhaṁ veditavyam | vipāka-pha<sup>\*</sup>lam adhipati-  
 15 phalan niṣyanda-phalam puruṣa-kāra-phalam viśaṁyoga-phalaṁ ca |

**uttarōttaram ādyaṁ ca tad-abhyāsāt samāptitaḥ || IV. 17**

**ānukūlyād vipakṣāc ca viśaṁyogād viśeṣataḥ |**

**uttarānu<sup>\*</sup>ttaratvāc ca phalam anyat samāsataḥ || IV. 18** 20b,1

uttarōttara-phalaṁ gotrāc cittōtpāda ity evaṁ-ādi paramparayā  
 20 veditavyam | ādi-phalaṁ prathamato<sup>6</sup> lokōttara-dharmma-pratila-  
 m-  
 bhaḥ | abhyāsa-phalaṁ tasmāt pareṇa śaikṣā<sup>\*</sup>vasthāyām | samāpti-  
 phalam aśaikṣā-dharmmāḥ | ānukūlya-phalam upaṇiṣad-bhāvenōtta-  
 rōttara<sup>7</sup>-phalam eva veditavyam | vipakṣa-phalaṁ prahāṇa-mārggo  
 yad evādi-phalaṁ | pratipakṣo<sup>8</sup> 'bhipretaḥ | <sup>\*</sup>viśaṁyoga-phalaṁ niro-  
 25 dha-sākṣāt-kriyā<sup>9</sup> [ ' ] abhyāsa-phalaṁ samāpti-phalaṁ ca kleśa-visaṁ-

<sup>1</sup> Sic Ms., saṁdhi not observed.

<sup>2</sup> Ms. no avagraha.

<sup>3</sup> In Ms., there seems to be a "hi" before bhājana°.

<sup>4</sup> Ṭikā, kuśala-mūla.

<sup>5</sup> Ms. kuśale?

<sup>6</sup> "to" added in accordance with Ṭikā.

<sup>7</sup> Ms. °ottarā.

<sup>8</sup> Tib. & Ṭikā have vipakṣaḥ before pratipakṣo.

<sup>9</sup> "nirodha-sākṣāt-kriyā" not found in Tib., Ṭikā, and Chin.

20b,4 yogaḥ śaikṣāśaikṣāṇāṃ yathā-kramam | viśeṣa-phalam abhijñādiko  
 20b,5 guṇa-viśeṣaḥ | uttara-phalam \* bodhisatva<sup>1</sup>-bhūmayas tad-anya<sup>2</sup>-yānô-  
 ttaratvād anuttara-phalam buddha-bhūmiḥ | etāni catvāri<sup>3</sup> abhyāsa-  
 samāpti-phala-prabheda eva<sup>4</sup> | etad anyat phalam samāsa-nirdeśato  
 20b,5 vyāsata\*s tv aparimāṇam |

[ Pratipakṣa-bhāvanā-piṇḍārtha ]

tatra pratipakṣa-bhāvanāyāḥ piṇḍārthaḥ | vyutpatti-bhāvanā nirlekha-  
 bhāvanā | parikarmma-bhāvanā | uttara<sup>5</sup>-samārambha-bhāvanā |  
 20b,6 śliṣṭa-bhāvanā darśana-mā\*rgga-śleṣāt | praviṣṭa-bhāvanā ['] utkrṣṭa-  
 bhāvanā | ādi-bhāvanā madhya-bhāvanā | paryavasāna-bhāvanā<sup>6</sup> | 10  
 sôttarā bhāvanā<sup>1</sup> niruttarā ca bhāvanā yālambana-manaskāra-prāpti-  
 21a,1 viśiṣṭā || avasthānām \* piṇḍārthaḥ | bhavyatāvasthā gotra-sthasya |  
 ārambhāvasthā yāvat prayogāt<sup>7</sup> | aśuddhāvasthā<sup>8</sup> aśuddha-śud-  
 dhāvasthā viśuddhāvasthā | sālankārāvasthā | vyāpty-avasthā daśa-  
 21a,2 bhūmi-vyāpanāt | anuttarā<sup>9</sup>vasthā ca || pha\*lānām piṇḍārthaḥ | 15  
 saṃgrahataḥ | tad-viśeṣataḥ ['] pūrvvā<sup>10</sup>bhyāsataḥ<sup>11</sup> | uttarôttara-nir-  
 hārataḥ | uddeśato nirdeśataś<sup>12</sup> ca | tatra saṃgrahataḥ | pañca pha-  
 21a,3 lāni | tad-viśeṣataḥ śeṣāṇi | pūrvvā<sup>13</sup>bhyā\*sataḥ ['] vipāka-phalam |  
 uttarôttara-nirhārataḥ tad-anyāni catvāri | uddeśataḥ | uttarôttara-  
 phalādini catvāri ['] nirdeśataḥ ['] ānukūlya-phalādini ṣaṭ | teṣām eva 20

<sup>1</sup> Ms. °satvā.

<sup>2</sup> Ms. anyatta.

<sup>3</sup> Saṃdhi not observed.

<sup>4</sup> Both Hsüan-tsang and Paramārtha have interpreted this sentence differently. Tib. coincides with this Sanskrit version. Ṭikā makes no comment on it.

<sup>5</sup> Ms. uttarottara, but all other versions.

<sup>6</sup> In Ms. there seems to be a “ca” after bhāvanā.

<sup>7</sup> According to Tib.: *sems bskyed nas bzun ste | shyor baḥi bar du*, read “cittôtpādam upādāya yāvat prayogāt”. Ṭikā reads: *saha cittotpādena prayogaḥ*, giving a slightly different meaning.

<sup>8</sup> Saṃdhi not observed. “aśuddhāvasthā” found in Hsüan-tsang but not in other versions.

<sup>9</sup> Ms. anuttara.

<sup>10</sup> Ms. pūrvva.

<sup>11</sup> Ms. bhyāsataḥ.

<sup>12</sup> Ms. nirdaśataś.

<sup>13</sup> Ms. pūrvva.

IV. 18—piṇ

caturṇṇām ni\*rddeśāt<sup>1</sup> ||

21a,4

madhyânta-vibhāge pratipakṣa-bhāvanâvasthâ-phala<sup>2</sup>-paricchedaś  
caturthaḥ || ○

<sup>1</sup> “rdde” difficult to read.

<sup>2</sup> Tib. om. avasthâ-phala.

[ CHAPTER V. YĀNĀNUTTARYA-PARICCHEDA ]

[ 1. Trividhānuttarya ]

yānānuttaryam idānīm vaktavyam | tad ucyate |

21a,5 ānuttaryam prapattau hi punar ālambane ma\*taṁ |  
samudāgama uddiṣṭam |

5

tri-vidham ānuttaryam mahāyāne yenāitad anuttaram yānam<sup>1</sup> prati-  
patty<sup>2</sup>-ānuttaryam | ālambanānuttaryam | samudāgamānuttaryaṁ  
ca |

[ 2. Pratipatty-ānuttarya ]

21a,6 tatra pratipatty-ānuttaryam \*daśa-pāramitā-pratipattito<sup>3</sup> vedita- 10  
vyam |

pratipattis tu ṣaḍ-vidhā || V. 1

tāsu pāramitāsu |

paramātha manaskāre<sup>1</sup> anudharmme 'nta<sup>4</sup>-varjane |  
viśiṣṭā cāviśiṣṭā ca |

15

21b,1 ity eṣā ṣaḍvidhā pratipattir<sup>5</sup> yad u\*ta paramā pratipattiḥ | manaskāra-  
pratipattir anudharmma-pratipattiḥ | anta-dvaya-varjitā pratipattiḥ  
viśiṣṭā pratipattiḥ | aviśiṣṭā ca pratipattiḥ |

[ a. Paramā pratipattiḥ ]

tatra |

20

<sup>1</sup> In Tib., yānam omitted.

<sup>2</sup> Ms. pratipaty.

<sup>3</sup> Ms. prativeto.

<sup>4</sup> Ms. no avagraha.

<sup>5</sup> Ms. prati | pattir.

paramā dvādaśātmikā<sup>1</sup> || V. 2

audāryam āyatatvaṃ \* ca ['] adhikāro 'kṣayātmatā | 21b,2

nairantaryam akṛcchratvaṃ vittatvaṃ ca (|) parigrahaḥ || V. 3

ārambha-prāpti-niṣyanda-niṣpattiḥ paramā matā |

6 ity eṣā dvādaśa-vidhā paramā matā | yad utāudārya\*-paramatā | 21b,3

āyatatva-paramatā | adhikāra-paramatā | akṣayatva-paramatā | nair-

antarya<sup>2</sup>-paramatā | akṛcchratva-paramatā | vittatva<sup>3</sup>-paramatā |

parigraha-paramatā | ārambha-para\*matā | pratilambha-paramatā | 21b,4

niṣyanda-paramatā | niṣpatti-paramatā ca | tatrāudārya-paramatā |

10 sarvva-laukika-sampatty-anarthitvenôtkṛṣṭatayā ca veditavyā | āya-

tatva<sup>4</sup>-paramatā tri\*kalpâsamkhyeya-paribhāvanāt<sup>5</sup> | adhikāra-para-

matā | sarvva-satvârtha-kriyâdhikârât | akṣayatva-paramatā | mahābo-

dhi-pariṇāmanayâtyantam aparyādānān ['] nairantarya-para\*matâtma-

para<sup>6</sup>-samatâdhimokṣât sarvva-satva-dānâdibhiḥ pāramitā-paripūra-

15 ṇād<sup>7</sup> | akṛcchratva-paramatânumodanā-mātreṇa para-dānâdīnām pāra-

mitā-paripūraṇât | vittatva-paramatā | \* gagana-gaṇja<sup>8</sup>-samādhy-âdi-

bhir dānâdi-paripūraṇât | parigraha-paramatā nirvikalpa-jñāna-pari-

gṛhītatvât | ārambha-paramatâdhimukti-caryā-bhūmāv adhimātrāyām

kṣāntau [|] pratilambha<sup>9</sup>-paramatā prathamāyām \* bhūmau | niṣ-

20 yanda-paramatā | tad-anyāsv aṣṭāsu bhūmiṣu | niṣpatti-paramatā

daśamyām bhūmau tathāgatyaṃ ca | bodhisatva-niṣpattyā buddha-

niṣpattyā ca |

tataś ca paramārthena daśa pāramitā \* matāḥ<sup>10</sup> || V. 4

22a,3

yata eṣā dvādaśa-vidhā paramatā<sup>11</sup> etāsu saṃvidyate | tataḥ paramā

<sup>1</sup> Ms. dvāśātmikā.

<sup>2</sup> Ms. nairaryanta.

<sup>3</sup> Ms. vittatvama.

<sup>4</sup> Ms. ayatatva.

<sup>5</sup> Ms. paribhāvatānāt.

<sup>6</sup> Ms. °marapara.

<sup>7</sup> Ms. piripūraṇāda<sup>1</sup> kṛ°.

<sup>8</sup> "gaṇja" illegible; Ms. śchaṇja? ścanja?

<sup>9</sup> Ms. pratalambha.

<sup>10</sup> Ms. matā.

<sup>11</sup> Sic Ms., saṃdhi not observed.

ity anenārthena daśa pāramitāḥ<sup>1</sup> | katamā daśēty ekeṣāṃ tan-nāma-  
vyutpādanārtham ucyate |

22a,4 dānaṃ \* śīlaṃ kṣamā vīryaṃ dhyānaṃ prajñā<sup>2</sup> upāyatā |  
prañidhānaṃ balaṃ jñānaṃ etāḥ (<sup>1</sup>) pāramitā daśēti || V. 5

kim āsāṃ pratyekaṃ<sup>3</sup> karma |

5

anugraho 'vighātaś ca karma tasya ca marṣaṇaṃ<sup>4</sup> |  
22a,5 guṇa-vṛddhi\*<sup>5</sup> ca sāmāthyam<sup>5</sup> avatāra-vimocane |  
akṣayatvaṃ<sup>6</sup> sadā vṛttir niyataṃ bhoga-pācane || V. 6

ity etad āsāṃ<sup>7</sup> karma yathā-kramaṃ | dānena hi bodhisatvaḥ<sup>8</sup>  
22a,6 satvān anugrṇāti | śīlenôpaghātāṃ \* pareṣāṃ na karoti | kṣāntyā 10  
paraiḥ kṛtam upaghātāṃ marṣayati | vīryeṇa guṇān varddhayati |  
dhyānena rddhyādibhir āvarjyâvatārayati | prajñayā samyag-avavāda-  
22b,1 dānād vimocayati | upāya-kau\*śalya-pāramitayā mahābodhi<sup>9</sup>-pariṇā-  
manād dānādīn akṣayān karoti | prañidhāna-pāramitayānukūlôpapatti-  
parigrahāt | sarvva-janmasu buddhôtṣādhârâgâṇato dānādiṣu<sup>10</sup> sadā 15  
22b,2 pravarttate<sup>11</sup> | \* bala-pāramitayā pratisamkhyāna-bhāvanā-balābhyāṃ  
niyataṃ dānādiṣu pravarttate | vipakṣānabhibhavāt | jñāna-pāramitayā  
22b,3 yathāruta-dharma-saṃmohâpagamād dānādy-âdhipate\*ya-dharma-  
sambhogaṃ ca<sup>12</sup> pratyanubhavati | satvāmś ca paripācayati | uktā  
paramā pratipattiḥ |

20

[ b. Manasikāra-pratipatti ]

<sup>1</sup> Ṭikā, -pāramitā matā(h).

<sup>2</sup> Saṃdhi not observed, metri causa.

<sup>3</sup> Ms. pratyekaṃ

<sup>4</sup> Ms. marṣaṇā ? marṣaṇa ?

<sup>5</sup> In Ms. sāmāthyam omitted; added according to Tib.: *yon tan hphel dan hdsud nus dan | rnam par grol bar byed pa dan.*

<sup>6</sup> Ms. ayakṣayatvaṃ.

<sup>7</sup> Ms. āsāṃ.

<sup>8</sup> Ms. bosatvaḥ.

<sup>9</sup> Ms. mahāboṣadhi.

<sup>10</sup> Ms. donādiṣu.

<sup>11</sup> In Ms., "pra" omitted, but Ṭikā. The final "te" difficult to read.

<sup>12</sup> Ms. ja, instead of ca.

manasikāra-pratipattiḥ<sup>1</sup> | katamā |

yathā-prajñaptito dharmma-mahāyāna-manaskriyā |

\* bodhisatvasya satataḥ<sup>1</sup> | prajñayā tri-prakārayā || V. 7 22b,4

dānādīny adhikṛtya<sup>2</sup> yathā-prajñaptānām sūtrādi-dharmmāṇām mahā-  
5 yāne manasikaraṇam abhikṣaṇam śruta-cintā-bhāvanā-mayyā pra-  
jñayā \* manasikāra-pratipattiḥ | sā tri-prakārayā prajñayā mana- 22b,5  
sikriyā kaṁ guṇam karoti<sup>3</sup> |

dhātu-puṣṭyai praveśāya cārtha-siddhyai bhavaty asau |

śruta-mayyā prajñayā manasikurvva\*to dhātu-puṣṭir bhavati | 22b,6  
10 cintā-mayyā tasya śrutasyārtham bhāvena praviśati | bhāvanā-may-  
yārtha-siddhiṁ prāpnoti bhūmi<sup>4</sup>-praveśa-pariśodhanāt |

saṁyuktā<sup>5</sup> dharmma-caritaiḥ<sup>6</sup> sā jñeyā daśabhiḥ \* punaḥ || V. 8 23a,1

sā punar mmanasikāra-pratipattiḥ<sup>7</sup> | daśabhir ddharmma-caritaiḥ  
parigrhītā veditavyā<sup>1</sup> | katamad daśadhā dharmma-caritam |

15 lekhanā<sup>8</sup> pūjanā dānam śravaṇam vācanôdgrahaḥ |  
prakāśanātha svādhyāyaś<sup>9</sup> ci\*ntanā bhāvanā ca tat || V. 9 23a,2

mahāyānasya lekhanam pūjanam parebhyo dānam pareṇa vācyamā-  
nasya śravaṇam | svayam ca vācanam | udgrahaṇam | parebhyo  
deśanam<sup>10</sup> granthasyārthasya vā<sup>1</sup> | svādhyāya\*nam | cintanam bhā- 23a,3  
20 vanañ ca |

ameya-puṇya-skandham hi caritan tad daśātmakam |

<sup>1</sup> Pāda in vipulā I.

<sup>2</sup> Ms. adhikṛtyā.

<sup>3</sup> Ṭikā, āvahati instead of karoti; Tib, *thob*.

<sup>4</sup> Ms. bhūma.

<sup>5</sup> Ms. saṁprayuktā.

<sup>6</sup> Pāda in vipulā I.

<sup>7</sup> Ms. °patiḥ.

<sup>8</sup> For the feminine gender, see Mahāvvyutpatti, 903 ff.

<sup>9</sup> Ms. svādhyāyāś.

<sup>10</sup> Ms. deśośanam. In Ṭikā, it is deemed to be prakāśanā.

23a,4 kasmān mahāyāna eva dharmma-caritam atyartham mahā-phalan  
deśyate sūtreṣu<sup>1</sup> na punaḥ śrāvakayāne | dvābhyāṃ kāra\*ṇābhyāṃ |

viśeṣād akṣayatvāc ca |

katham viśeṣāt | katham akṣayatvāt |

parānugrahaṭo 'śamāt || V. 10

5

23a,5 parānugraha-vṛttitvād viśiṣṭatvaṃ | parinirvvaṇe 'py<sup>2</sup> aśamāt '  
anupa<sup>3</sup>ramād a\*kṣayatvaṃ veditavyaṃ | uktā manasi<sup>4</sup>kāra-prati-  
pattiḥ |

[ c. Anudharma-pratipatti ]

anudharmma-pratipattiḥ katamā |

10

23a,6 avikṣiptāvipyāsa<sup>5</sup>-praṇatā cānu<sup>6</sup>\*dhārmiki |

ity eṣā dvividhā<sup>7</sup>nudharmma-pratipattiḥ | yad utāvikṣiptā cāvipyar-  
yāsa-pariṇatā ca |

[ Avikṣepa-pariṇatā ]

23b,1 tatra ṣaḍ-vidha-vikṣepābhāvād avikṣiptā | tatra ṣaḍvidho vikṣepaḥ |  
prakṛti-vikṣepaḥ | \* bahirddhā-vikṣepaḥ | adhyātma-vikṣepaḥ [<sup>1</sup>] nimi-  
tta-vikṣepaḥ '<sup>1</sup> dauṣṭhulya-vikṣepaḥ '<sup>1</sup> manasikāra-vikṣepaś ca | sa eṣa  
kiṃ-lakṣaṇo veditavya ity ata<sup>8</sup> āha |

15

23b,2 vyutthānaṃ viṣaye sāras tathāsvāda-layô<sup>9</sup>\*ddhataḥ<sup>9</sup> | V. 11

sambhāvanābhisandhiś ca manaskāre 'py<sup>10</sup> ahamkṛtiḥ |

20

<sup>1</sup> In Ms., sūtre omitted.

<sup>2</sup> Ms. no avagraha.

<sup>3</sup> Ms. sanupa°.

<sup>4</sup> Ms. mamasi°.

<sup>5</sup> In Ms., fourteen letters (dvābhyāṃ kārāṇābhyāṃ || viśeṣād akṣayatvāc ca ||) are inserted btween “yā” and “sa”. Brackets were placed before and after them, probably by a later hand, indicating that they should be removed.

<sup>6</sup> Ṭikā, -praṇatāv ānu°.

<sup>7</sup> Ms. dvidvidhā. Correction “vi” seen in the margin.

<sup>8</sup> Ms. eta.

<sup>9</sup> Ms. °ddhayavaḥ. See IV. 4 (p. 51, note 5).

<sup>10</sup> Ms. no avagraha.



**hina-cittam ca vikṣepaḥ parijñeyo hi dhīmatā || V. 12**

ity evaṁ-lakṣaṇaḥ ṣaḍ-vidho vikṣepo yo bodhisatvena parijñeyaḥ |  
 tatra \* vyutthānaṁ samādhitaḥ pañcabhir vijñāna-kāyaiḥ prakṛti- 23b,3  
 vikṣepaḥ<sup>1</sup> viṣaye viśāro bahirddhā-vikṣepaḥ | samādher āsvādanā  
 5 layāuddhatyaṁ cādhyātma-vikṣepaḥ | sambhāvanābhisa\*ndhiḥ<sup>1</sup> 23b,4  
 nimitta-vikṣepaḥ | tan nimittam kṛtvā prayogāt | sāhaṁkāra-manas-  
 kāratā dauṣṭhulya-vikṣepaḥ | dauṣṭhulya-vaśenāsmimāna-samudācā-  
 rāt | hina-cittatvaṁ | manasikā\*ra-vikṣepaḥ<sup>1</sup> hina-yāna-manasikāra- 23b,5  
 samudācārāt |

10 [ Aviparyāsa-pariṇatā ]

tatrāviparyāso daśa-vidhe vastuni veditavyaḥ | yad uta |

**vyañjanārtha-manaskāre 'visāre<sup>2</sup> lakṣaṇa-dvaye |**

**<sup>3</sup>aśuddha\*-śuddhāv āgantukatve 'trāsītānunnatau<sup>4</sup> || V. 13**

23b,6

tatra |

15 **saṁyogāt saṁstavāc<sup>5</sup> cāiva viyogād apy asaṁstavāt<sup>6</sup> |**

**artha-satvam asatvañ ca vyañjane so 'viparyayaḥ || V. 14**

saṁyoge sati vyañjanānām a\*vicchinnôccāraṇatayā “asya cēdaṁ 24a,1  
 nāmē”ti saṁstavāt sārthakatvaṁ viparyayān nirarthakatvam<sup>7</sup> iti |  
 yad evaṁ-darśanaṁ so 'viparyāso vyañjane veditavyaḥ | katham  
 20 arthe 'viparyāsaḥ |

**dvayena pratibhā\*satvam tathā cāvidyamānatā |**

24a,2

**arthe sa cāviparyāsaḥ sad-asatvena varjitaḥ || V. 15**

dvayena grāhya-grāhakatvena pratibhāsate tad-ākārôtpattitaḥ | tathā

<sup>1</sup> Read °ndhir with Ṭikā.

<sup>2</sup> Ṭikā, °kārāvi°. Ms. no avagraha.

<sup>3</sup> Pāda in vipulā III.

<sup>4</sup> Pāda unmetrical, the 5th syllable (°tā°) being long.

<sup>5</sup> Ṭikā, sambhavāc.

<sup>6</sup> Ms. astasaṁstavāt. Ṭikā, asaṁbhavāt.

<sup>7</sup> Ms. nirarthakātvam.

24a,3 ca na vidyate | yathā pra\*tibhāsata iti | arthe yad darśanam sa  
tatrāviparyāsaḥ <sup>1</sup> arthasya satvena varjito grāhya-grāhakābhāvād  
asatvena<sup>1</sup> varjitaḥ | tat-pratibhāsa<sup>2</sup>-bhrānti-sadbhāvāt |

24a,4 **taj-jalpa-bhāvi\*to jalpa-manaskāras tad-āśrayaḥ |**  
**manaskāre 'viparyāso<sup>3</sup> dvaya-prakhyāna-kāraṇe<sup>4</sup> || V. 16**

5

grāhya-grāhaka-jalpa-paribhāvito jalpa-manaskāras tasya grāhya-  
24a,5 grāhaka-vikalpasyāśrayo \* bhavatīty ayaṁ manaskāre 'viparyāsaḥ |  
katamasmin manaskāre grāhya-grāhaka<sup>5</sup>-saṁprakhyāna-kāraṇe [']  
sa hy asau jalpa-manaskāro 'bhilāpa<sup>6</sup>-saṁjñā-paribhāvitatvāt ['] <sup>7</sup>grā-  
24a,6 hya-\*grāhaka-vikalpāśrayo<sup>8</sup> veditavyaḥ<sup>7</sup> |

10

**māyādivad asatvañ<sup>9</sup> ca satvaṁ cārthasya tan mataṁ []**  
**so 'visāre 'viparyāso bhāvābhāvā'visārataḥ || V. 17**

24b,1 yat tad arthasyāsatvaṁ<sup>10</sup> satvaṁ cānantaram<sup>11</sup> uktaṁ | \* tan māyādi-  
van mataṁ yathā māyā na hasty-ādi<sup>12</sup>-bhāvenāsti na ca nāivāsti |  
tad-bhrānti-mātrāstitvāt | evam artho 'pi<sup>13</sup> na cāsti yathā saṁprakhy-  
yāti grāhya-grāhakatvena na ca nāivāsti tad-bhrānti-mātrā<sup>14</sup>stitvāt |  
24b,2 ādi-śabdena ma\*rīci-svapnô<sup>15</sup>daka-candrādayo dṛṣṭāntā yathāyogaṁ  
veditavyā<sup>16</sup> iti yan māyādy-upamārthe darśanād<sup>17</sup> avisāraṁ cetasaḥ  
paśyati so 'visāre 'viparyāsas tena bhāvābhāvayoś cittasyāvi\*-  
24b,3 saraṇāt |

15

20

<sup>1</sup> Ms. atvesatvena.

<sup>2</sup> Ms. -paribhāsa°.

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> Ms. °kāṇe.

<sup>5</sup> Tib. adds *gñis* (=dvaya).

<sup>6</sup> Ms. no avagraha.

<sup>7...7</sup> A repetition of a similar sentence three lines above. Tib., Hsüan-tsang and  
Ṭikā do not have this repetition, but Paramārtha does.

<sup>8</sup> Ms. -vikalpāśrayo.

<sup>9</sup> Ms. āsatvañ.

<sup>10</sup> Ms. no anusvāra.

<sup>11</sup> Ms. cānatantaram.

<sup>12</sup> Ms. hasyādi.

<sup>13</sup> Ms. no avagraha.

<sup>14</sup> Ms. -motrā°.

<sup>15</sup> Ms. svapna.

<sup>16</sup> Ms. veditavya.

<sup>17</sup> Ṭikā, -upamārtha(pra)darṣanāt.

**sarvvasya nāma-mātratvaṃ sarvva-kalpāpravṛttaye |  
svalakṣaṇe 'viparyāsaḥ |**

sarvvam idaṃ nāma-mātraṃ | yad idaṃ cakṣū-rūpaṃ yāvan mano-  
dharmmā iti<sup>1</sup> yaj jñānaṃ sarvva-vikalpānāṃ prati\*pakṣeṇa [!] ayam 24b,4  
5 svalakṣaṇe 'viparyāsaḥ<sup>2</sup> | katamasmin svalakṣaṇe<sup>3</sup> |

**paramârthe svalakṣaṇe || V. 18**

samvṛtyā tu nēdaṃ nāma-mātraṃ iti gr̥hyate |

**dharmma-dhātu-vinirmukto<sup>4</sup> yasmād dharmmo na vi\*dyate | 24b,5  
sāmānya-lakṣaṇaṃ tasmāt sa ca tatrâviparyayaḥ<sup>5</sup> || V. 19**

10 na<sup>6</sup> hi dharmma-nairātmyena vinā kaś-cid dharmmo vidyate | tasmād  
dharmma-dhātuḥ sarvva-dharmmaṇāṃ sāmānyaṃ lakṣaṇam iti |  
yad evaṃ-jñāna\*m ayam sāmānya-lakṣaṇe 'viparyāsaḥ<sup>7</sup> | 24b,6

**viparyasta<sup>8</sup>-manaskārâvihāni-parihāṇitaḥ<sup>9</sup> |**

**tad-aśuddhir viśuddhiś ca sa ca tatrâviparyayaḥ<sup>10</sup> || V. 20**

15 viparyasta<sup>8</sup>-manaskārâprahāṇan tasya dharmma-dhā\*tor aviśuddhis 24b,7  
tat-prahāṇaṃ viśuddhir iti yad evaṃ-jñānam ayam aviśuddhau vi-  
śuddhau câviparyāso yathā-kramaṃ |

**dharmma-dhātor viśuddhatvāt prakṛtyā vyomavat punaḥ |**

**dvayasyāgantukatvaṃ hi sa ca tatrâ\*viparyayaḥ || V. 21 25a,1**

20 dharmma-dhātoḥ punar ākāśavat | prakṛti-viśuddhatvāt | dvayam  
apy etad āgantukam aviśuddhir<sup>11</sup> viśuddhiś ca paścād iti | yad evaṃ-  
jñānam ayam āgantukatve 'viparyāsaḥ<sup>12</sup> |

<sup>1</sup> Ṭikā, ity evaṃ.

<sup>2</sup> Ms. aviparyāhsaḥ (no avagraha).

<sup>3</sup> Ms. bhalakṣaṇe.

<sup>4</sup> Ms. vinimurkto.

<sup>5</sup> Ms. °viparyāyaḥ, against the metre. See kārīkā 21,22, below.

<sup>6</sup> Ms. ni.

<sup>7</sup> Ms. avi° (no avagraha).

<sup>8</sup> Ms. viparyāsta, Ṭikā, viparyastu.

<sup>9</sup> Ms. tā, but Ṭikā taḥ, and Tib. *spanis pa las*.

<sup>10</sup> Ms. °viparyāyaḥ, against the metre.

<sup>11</sup> viśuddhir is inserted according to Tib. and Ṭikā.

<sup>12</sup> Ms. avi° (no avagraha).

25a,2 saṃkleśaś ca viśuddhi\*ś ca dharmma-pudgalayor na hi |  
 asatvāt<sup>1</sup> trāsata-mānau<sup>2</sup> nātaḥ (l) so 'trā<sup>3</sup>viparyayaḥ || V. 22

na hi pudgalasya saṃkleśo na viśuddhir<sup>4</sup> nāpi dharmmasya | yas-  
 25a,3 mām na pudgalo 'sti<sup>5</sup> na dharmmo yataś ca na ka\*syacit saṃkleśo  
 na vyavadānam<sup>1</sup> ato na saṃkleśa-pakṣe kasyacid dhāniḥ<sup>1</sup> na vyava- 5  
 dāna-pakṣe kasyacid viśeṣaḥ<sup>1</sup> yatas trāso vā syād unnatir<sup>6</sup> vēty  
 25a,4 ayam atrāse 'nunnatau<sup>7</sup> cāviparyā\*saḥ |

[ Daśa vajrapadāni ]

ete ca daśāviparyāsā daśasu vajra-padeṣu yathā-kramam yojayita-  
 vyāḥ | daśa vajra-padāni | sad-asattā<sup>1</sup> aviparyāsaḥ<sup>8</sup> | āśrayo māyōpa- 10  
 25a,5 matā<sup>1</sup> avikalpanatā<sup>1</sup> prakṛti-pra\*bhāsvaratā<sup>1</sup> saṃkleśo vyavadā-  
 nam | ākāśōpamatā<sup>1</sup> | ahīnatā<sup>1</sup> | aviśiṣṭatā<sup>9</sup> ca | <sup>10</sup>vajra-padānām śarīra-  
 vyavasthānam | svabhāvataḥ | ālambanataḥ | avikalpanataḥ<sup>1</sup> codya-  
 25a,6 pari\*hārataś ca | tatra svabhāvataḥ<sup>1</sup> trayāḥ svabhāvāḥ | pariniṣ-  
 panna-parikalpita-paratantrā<sup>11</sup>khyā ādyais tribhis<sup>12</sup> padair yathā<sup>13</sup>- 15  
 kramam | ālambanataḥ | ta eva<sup>14</sup> | avikalpanato yena ca<sup>15</sup> na vikal-  
 25b,1 payati nirvi\*kalpena jñānena yac ca na vikalpayati prakṛti-pra-  
 bhāsvaratām | tad anena jñeya-jñāna-vyavasthānam yathā-kramam  
 veditavyam | yad uta tribhiḥ svabhāvair avikalpanatayā ca | codya-  
 25b,2 parihārataḥ | śiṣṭāni \* padāni<sup>1</sup> | tatrēdaṁ codyam | “yady ete pari- 20  
 kalpita-paratantra-lakṣaṇā dharmmā na saṃvidyante | katham upala-  
 bhyante | atha saṃvidyante dharmmāṇām prakṛti-prabhāsvaratā na

<sup>1</sup> The final “t” is difficult to read in Ms.

<sup>2</sup> Ms. difficult to read; especially, “tā” and “mā”.

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> Ms. viśuvidhir.

<sup>5</sup> Ms. no avagraha.

<sup>6</sup> Tikā māno, and Tib. *na rgyal*.

<sup>7</sup> Ms. anunna° (no avagraha).

<sup>8</sup> Ms. sadasattā<sup>1</sup>vipa°.

<sup>9</sup> Ms. ahīnaviśiṣṭatā; “tā<sup>1</sup>” added by a later hand, between na and vi.

<sup>10</sup> Two kinds of “śarīra-vyavasthāna” (beginning here and ending at the end of three antara-śloka, next page, l. 16) entirely lack in Paramārtha. Confusions appear at places also in Tib.

<sup>11</sup> Ms. parantrā.

<sup>12</sup> Saṃdhi sic Ms.

<sup>13</sup> Ms. yaṇā?

<sup>14</sup> In Tib., “ta eva” omitted; Tib. confused here.

<sup>15</sup> “ca” added according to Tikā.

yuḥyate” | tan māyô\*patatayā pariharati | yathā māyā-kṛtaṁ na 25b,3  
vidyata<sup>1</sup> upalabhyate ca [|] “yadi prakṛti-prabhāsvaratā dharmamāṇāṁ  
tat kathāṁ pūrvvaṁ saṁkleśaḥ paścād vyavadānaṁ” | asya pari-  
hāraḥ | saṁkleśa\*-vyavadānaṁ ākāśôpatatayā veditavyaṁ | yathâ- 25b,4  
5 kâśaṁ prakṛti-pariśuddhaṁ saṁkliśyate | vyavadāyate cēti | “yady  
aprameya-buddhôt-pāde saty aprameyāṇāṁ satvānāṁ kleśâ\*paśamaḥ<sup>2</sup> 25b,5  
| tat kathāṁ na saṁsāra-samucchedo na nirvṇāṇa-vṛddhir bhavati” |  
tasyāhīnāvīśiṣṭatayā parihāraḥ | aprameyatvāt satva-dhātor vyava-  
dāna-pakṣasya ca |

10 dvitīyaṁ śarīra-vya\*vasthānaṁ | 25b,6

yatra yā ca yato bhrāntir abhrāntir<sup>3</sup> yā ca yatra ca |  
bhrānty-abhrānti-phale cāiva (|) paryantaś ca tayor iti ||  
sad-asattāviparyāsaḥ<sup>1</sup> āśrayo māyayôpamā |  
akalpanā prakṛtyā ca bhāsvaratvaṁ sadāiva hi || \* 26a,1  
15 saṁkleśo vyavadānaṁ cā<sup>4</sup>kāśôpatatā tathā |  
ahīnānadhikatvaṁ ca daśa vajra-padāni hi ||

uktānudharmma-pratipattiḥ |

[ d. Anta-dvaya-varjane pratipattiḥ ]

anta-dvaya-varjane pratipattiḥ<sup>5</sup> katamā yā Ratnakūṭe<sup>6</sup> madhyamā  
20 pratipattir<sup>7</sup> upadiṣṭā | \* kasyāntasya varjanād asau veditavyā | 26a,2

prthaktvāikatvaṁ antaś ca tirthya-śrāvakayor api |  
samāropāpavādānto dvidhā pudgala-dharmmayoḥ || V. 23  
vipakṣa-pratipakṣāntaḥ<sup>8</sup> śāśvatôcche\*da-samjñitaḥ | 26a,3  
grāhya-grāhaka-saṁkleśa-vyavadāne dvidhā tridhā || V. 24  
25 vikalpa-dvayatāntaś ca<sup>9</sup> sa ca sapta-vidho mataḥ |  
bhāvābhāve praśāmye 'tha<sup>10</sup> śāmane trāsya<sup>11</sup>-tad-bhaye || V. 25

<sup>1</sup> Ms. vidyate; Ṭikā saṁvidyata.

<sup>2</sup> Ms. °paśamaḥ ? °pagamaḥ ?

<sup>3</sup> In Ms. abhrāntir omitted.

<sup>4</sup> Read with Ṭikā: “ca'ā”

<sup>5</sup> Ms. °pattāḥ.

<sup>6</sup> Cf. *The Kācyaapaṇḍarivarta*, ed. by A. von Staël-Holstein, Shanghai 1926, § 52—71.

<sup>7</sup> Ṭikā, pratipad.

<sup>8</sup> Ms. no visarga

<sup>9</sup> In Ms. “ś ca” omitted.

<sup>10</sup> Ms. no avagraha.

<sup>11</sup> Ms. trasye ? trāsya ?

26a,4 grāhya-grāhe 'tha<sup>1</sup> \* samyaktva-mithyātve vyāpṛtau na ca |  
 ajanma-sama-kālatve sa<sup>2</sup> vikalpa-dvayāntatā || V. 26

tatra rūpādibhyaḥ | pṛthaktvam ātmana ity antaḥ | ekatvam ity  
 26a,5 antaḥ ['] tat-parivarjanārthaṃ<sup>3</sup> \* madhyamā pratipad | yā nātma-  
 pratyavekṣā | yāvan na mānava-pratyavekṣā<sup>4</sup> | ātma-darśane hi jīvas<sup>5</sup> 5  
 tac charīraṃ | anyo jīvo 'nyac charīraṃ iti bhavati darśanaṃ |  
 26a,6 nityaṃ rū\*pam iti tīrthikāntaḥ | anityaṃ iti śrāvakāntaḥ | tat-  
 parivarjanārthaṃ madhyamā pratipad yā rūpādīnāṃ na nitya-  
 pratyavekṣā nānitya-pratyavekṣā | ātmēti (|) pudgala-samāropāntaḥ  
 26b,1 ['] nai\*rātmyam ity apavādāntaḥ prajñapti-sato<sup>6</sup> 'py<sup>6</sup> apavādāt | tat- 10  
 parivarja<sup>7</sup>nārthaṃ madhyamā pratipad yad ātma-nairātmyayor  
 mmadhyam<sup>8</sup> nirvikalpaṃ jñānaṃ<sup>9</sup> | bhūtaṃ cittam iti dharmma-  
 26b,2 samāropāntaḥ ['] abhūta\*m ity apavādāntaḥ | tat-parivarjanārthaṃ  
 madhyamā pratipad yatra na cittam na cetanā na mano na vi-  
 26b,3 jñānaṃ | akuśalādayo dharmmaḥ saṃkleśa iti vipakṣāntaḥ | kuśa\*- 15  
 lādayo vyavadānam iti pratipakṣāntas<sup>10</sup> tat-parivarjanārthaṃ  
 madhyamā pratipad yo 'syā<sup>11</sup>nta-dvayasyānupagamo 'nudāhāro<sup>11</sup>  
 26b,4 'pravyāhāraḥ | astiti śāśvatāntas tayor eva pudga\*la-dharmmayor  
 nāstity ucchedāntas tat-parivarjanārthaṃ madhyamā pratipad yad  
 anayor dvayor antayor mmadhyam | avidyā grāhyā grāhakā<sup>12</sup> cēty<sup>13</sup> 20  
 26b,5 antaḥ | evaṃ vidyā saṃskārā asaṃskṛtaṃ \* ca tat-pratipakṣaḥ<sup>1</sup> yāvaj  
 jarāmaraṇaṃ grāhyaṃ grāhakaṃ cēty antas tan-nirodho grāhyo grā-  
 hako vēty anto yena mārgeṇa<sup>14</sup> tan nirudhyate | evaṃ grāhya-grā-

<sup>1</sup> Ms. no avagraha.

<sup>2</sup> Better read sā ?

<sup>3</sup> Ms. no anusvāra.

<sup>4</sup> Ṭikā, sa jīvas.

<sup>5</sup> Ms. prajñāptiseto. In the margin, correction seems to be given by a later hand.

<sup>6</sup> Ms. no avagraha.

<sup>7</sup> Ms. -parivarjya(m). In the margin, correction seems to be given by a later hand.

<sup>8</sup> In Ṭikā, "madhyamaṃ" of bhāṣya-text is commented by "madhyam".

<sup>9</sup> In Tib., jñānaṃ omitted.

<sup>10</sup> In Ms., prati omitted, but Ṭikā.

<sup>11</sup> Ms. no avagraha.

<sup>12</sup> Ms. grāhikā.

<sup>13</sup> Ms. vety ? dety ?

<sup>14</sup> In Ṭikā, mārgeṇa omitted.

- hakānto dvidhā kṛṣṇa-śukla-\*pakṣa-bhedena ['] tat-parivarjanārtham<sup>1</sup> 26b,6  
 madhyamā pratipad vidyā cāvidyā cādvayam etad iti vistareṇa [']  
 vidyāvidyādīnām grāhya-grāhakatvābhāvāt |
- <sup>2</sup>trividhaḥ saṁkleśaḥ | kleśa-saṁkleśaḥ | \* karmma-saṁkleśaḥ | 27a,1
- 5 janma-saṁkleśaś ca | tatra kleśa-saṁkleśas trividhaḥ | dṛṣṭiḥ<sup>3</sup> rāga-  
 dveṣa-moha-nimittam punar-bhava-praṇidhānam ca | yasya pratipa-  
 kṣo jñāna-śūnyatā<sup>1</sup> jñānānimittam jñānāpraṇihitam ca | karmma\*- 27a,2  
 saṁkleśaḥ | śubhāśubha-karmmābhisamskāraḥ ['] yasya pratipakṣo  
 jñānābhisamskāraḥ | janma-saṁkleśaḥ | punar-bhava-jātiḥ<sup>1</sup> jāta-  
 10 sya citta-caittānām pratikṣaṇōtpādaḥ | punar-bhava-\*prabandhaś ca 27a,3  
 yasya pratipakṣo jñānājātiḥ<sup>1</sup> jñānānutpādo jñānāsvabhāvatā ca |  
 etasya<sup>4</sup> trividhasya saṁkleśasyāpagamo vyavadānam | tatra jñāna-  
 śūnyatādibhiḥ<sup>1</sup> jñeya-\*śūnyatādayo dharmmā<sup>5</sup> etena trividhena 27a,4  
 saṁkleśena yathā-yogaṁ yāvan na śūnyatādayaḥ kriyante<sup>1</sup> prakṛt-  
 15 yāiva śūnyatādayo dharmma<sup>6</sup>-dhātoḥ prakṛty-asamkliṣṭatvāt ['] tena<sup>7</sup>  
 ya\*di dharmma-dhātuḥ samkliśyate vā viśuddhyate<sup>8</sup> vēti kalpayaty<sup>9</sup> 27a,5  
 ayam antaḥ | prakṛty-asamkliṣṭasya saṁkleśa-viśuddhy-abhāvād<sup>10</sup> [']  
 etasyāntasya<sup>11</sup> parivarjanārtham | madhyamā pratipat | yan na \*  
 śūnyatayā dharmmāñ cchūnyām<sup>12</sup> karoti | api tu dharmmā eva śūnyā 27a,6  
 20 ity evam-ādi |
- aparaḥ sapta-vidho vikalpa-dvayāntas tad yathā bhāve 'pi<sup>13</sup> vikalpo  
 'ntaḥ<sup>13</sup> | abhāve 'pi<sup>14</sup> ['] pudgalo 'sti<sup>13</sup> yasya vi\*nāśāya śūnyatā ['] 27b,1

<sup>1</sup> Ms. no anusvāra.

<sup>2</sup> Ms. adds “caṁ” or “vaṁ” (=dvaṁ?) before “tri”.

<sup>3</sup> Saṁdhi not observed.

<sup>4</sup> Ṭikā, etasyaiva.

<sup>5</sup> Ms. dharmma.

<sup>6</sup> Ms. dharmmā.

<sup>7</sup> Ms. “tena” or “| tatra”. Both not found in Tib.

<sup>8</sup> Read viśuddhyate.

<sup>9</sup> Ms. kalpaty.

<sup>10</sup> Ms. °ddhabhāvād. Ṭikā reads śuddhy-a°, omitting vi, but Tib. *rnam par byan ba med pa*.

<sup>11</sup> Ms. atasyāntadva. The present reading follows Ṭikā; but Tib. *mthaḥ de gñis (yōis su spañ baḥi phyr)* suggests etasyāntadvayasya.

<sup>12</sup> Ms. cchū°? °ñ cchū°? Read °ñ chū°.

<sup>13</sup> Ms. no avagraha.

<sup>14</sup> Ms. no avagraha. In Tib. and Ṭikā, “vikalpo 'ntaḥ” follows.

- nairātmyam api vā nāstīti kalpanāt<sup>1</sup> | tad etasya vikalpa-dvayān-  
 tasya parivarjanārtham iyaṁ<sup>2</sup> madhyamā pratipat | na khalu pudga-  
 27b,2 la-vināśāya śūnyatā [ <sup>1</sup> ] api tu śūnyatāiva śūnyā<sup>3</sup> [ <sup>1</sup> ] pūrvvā\*nta-  
 śūnyatā<sup>4</sup> | aparānta-śūnyatā<sup>5</sup> ity evam-ādi-vistarahaḥ |  
 śāmye 'pi<sup>6</sup> vikalpo 'ntaḥ<sup>6</sup> | śamane 'pi<sup>6</sup> vikalpo 'ntaḥ<sup>6</sup> praheya- 5  
 prahāṇa-kalpanayā<sup>7</sup> (|) śūnyatāyās trasanād [ <sup>1</sup> ] etasya vikalpa-dva\*-  
 27b,3 yāntasya parivarjanārtham ākāśa-dṛṣṭāntaḥ |  
 trāsyē 'pi<sup>8</sup> vikalpo<sup>9</sup> 'ntas<sup>10</sup> tataś ca trāsyād bhaṣe 'pi<sup>10</sup> parikal-  
 pita-rūpādi-trasanāt (|) duḥkha-bhīrutayā [ <sup>1</sup> ] etasya vikalpa-dvayā\*-  
 27b,4 ntasya parivarjanārtham citrakara-dṛṣṭāntaḥ | pūrvvako dṛṣṭāntaḥ 10  
 śrāvakān ārabhyāyaṁ tu bodhisatvān |  
 grāhye 'pi<sup>10</sup> vikalpo 'ntaḥ<sup>11</sup> grāhake 'pi<sup>10</sup> [ <sup>1</sup> ] etasya vikalpa-dvayān-  
 27b,5 tasya pari\*varjanārtham māyā-kāra-dṛṣṭāntaḥ | vijñapti-mātra-jñāna-  
 kṛtāṁ hy arthābhāva-jñānaṁ | tac cārthābhāva-jñānaṁ | tad eva vi-  
 jñapti-mātra-jñānaṁ ( <sup>1</sup> ) nivarttayati | arthābhāve vijñapti-asambha\*- 15  
 27b,6 vād ity etad atra sādharṁyam<sup>12</sup> |  
 samyaktve 'pi<sup>13</sup> vikalpo 'ntaḥ<sup>14</sup> mithyātve 'pi<sup>13</sup> bhūta-pratyavekṣāṁ  
 samyaktvena kalpayato<sup>15</sup> mithyātvena vā [ <sup>1</sup> ] etasyānta-dvayasya pa-  
 28a,1 rivarjanārtham | kāṣṭha-dvayāgni-dṛṣṭāntaḥ | yathā \* kāṣṭha-dvayād

<sup>1</sup> Ṭikā, vikalpanāt, but Tib. *rtog pa*, and Tib. of Ṭikā *rtogs pa* (both without *nam par*).

<sup>2</sup> “iyaṁ” not found in Tib. but in Ṭikā.

<sup>3</sup> śūnyatāiva śūnyā agrees with Ṭikā, but Tib. *ston pa nid kyis ston pa* (=śūnyatāyāiva śūnyam). Hsüan-tsang 空性本性自空 (literally, śūnyatā prakṛtyāiva śūnyā) seems to make both readings possible.

<sup>4</sup> Ṭikā, -śūnyā; Ratnakūṭa (§ 64) -śūnyatā.

<sup>5</sup> Ṭikā, -śūnyā. Ṭikā adds pratyutpanna-śūnyā, and Hsüan-tsang 中際亦空, which are not found in Tib. The words seem to be added in the margin of the Ms.

<sup>6</sup> Ms. no avagraha.

<sup>7</sup> Tib. *nam par rtog pas* (=vikalpanayā).

<sup>8</sup> Ms. trāsyevipi.

<sup>9</sup> Ṭikā, kalpo.

<sup>10</sup> Ms. no avagraha.

<sup>11</sup> Ms. no avagraha; read 'nto with Ṭikā.

<sup>12</sup> Ms. iti et(r)a sā°. Present reading follows Ṭikā. Correction seems to appear in the lower margin.

<sup>13</sup> Ms. no avagraha.

<sup>14</sup> Ms. no avagraha; read 'nto with Ṭikā.

<sup>15</sup> Ṭikā, samyaktvena vā vikalpayato.



anagni-lakṣaṇād agnir jāyate | jātaś ca tad eva kāṣṭha-dvayaṁ dahaty  
 evaṁ asamyaktva<sup>1</sup>-lakṣaṇāyā yathā-bhūta<sup>2</sup>-pratyavekṣāyāḥ sam-  
 yaktva-lakṣaṇam āryaṁ prajñēndriyaṁ jāyate ' jātaṁ ca tām eva  
 bhūta-\*pratyavekṣāṁ vibhāvayatīty etad atra sādharmaṁ [ ' ] na câ- 28a,2  
 5 samyaktva-lakṣaṇāpi bhūta-pratyavekṣā mithyātva-lakṣaṇā samyak-  
 tvânukūlyāt |

vyāpṛtāv api vikalpo 'ntaḥ<sup>3</sup> | avyāpṛtāv api [ ' ] \*jñānasya buddhi- 28a,3  
 pūrvvām kriyām niḥsāmarthyam vā kalpayataḥ | etasya vikalpa-  
 dvayāntasya parivarjanārthaṁ | taila-pradyota-dṛṣṭāntaḥ |

10 ajanmatve 'pi<sup>3</sup> vikalpo 'ntaḥ<sup>3</sup> sama<sup>4</sup>-kāla\*tve 'pi<sup>3</sup> [ | ] yadi prati- 28a,4  
 pakṣasyānutpattiṁ ( ' ) vā kalpayati ( ' ) saṁkleśasyaiva vā<sup>5</sup> dīrgha-kā-  
 latvam [ ' ] etasya vikalpa-dvayāntasya parivarjanārthaṁ dvitīyas tai-  
 la-pradyota-dṛṣṭāntaḥ |

uktā '\*nta-dvaya-parivarjane<sup>6</sup> pratipattiḥ | 28a,5

15 [ e. Viśiṣṭā cāviśiṣṭā ca pratipattiḥ ]

viśiṣṭā cāviśiṣṭā ca pratipattiḥ | katamā |

**viśiṣṭā cāviśiṣṭā ca jñeyā daśasu bhūmiṣu |**

yasyām bhūmau yā pāramitâtiriktatarā<sup>7</sup> \* sâ tatra viśiṣṭā sarvvāsu 28a,6  
 ca sarvvatra samudāgacchatīty aviśiṣṭā |

20 uktam pratipatty-ānuttaryam |

### [ III. Ālambanānuttarya ]

ālambanānuttaryam | katamat |

**vyavasthānam tathā<sup>8</sup> dhātuḥ sādhyā-sādhana-dhāraṇā || V. 27**

**avadhāra-\*pradhārā ca prativedhaḥ pratānatā |** 28b,1

<sup>1</sup> Ṭikā, evaṁ evāsamayaktva°.

<sup>2</sup> Ṭikā om. yathā.

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> Ṭikā, samā(na).

<sup>5</sup> Ṭikā, saṁkleśasya vā.

<sup>6</sup> Ṭikā om. pari.

<sup>7</sup> In Ṭikā, bhavati follows.

<sup>8</sup> Ms. tato; does not agree with Tib. and Ṭikā.

**pragamaḥ prasaṭha<sup>1</sup>tvam ca prakarṣāḥlambanam matam || V. 28**

- ity etat | dvādaśa-vidham ālambanam | yad uta dharmma-prajñapti-  
 28b,2 vyavasthānālambanam dharmma-dhātv-ālambanam sādhyāḥlamba\*-  
 nam<sup>1</sup> sādhanālambanam | dhāraṇālambanam<sup>1</sup> avadhāraṇālambanam  
 | pradhāraṇālambanam | prativedhālambanam | pratānatālambanam | 5  
 pragamā<sup>2</sup>lambanam | prasaṭha<sup>1</sup>tvālambanam<sup>1</sup> prakarṣāḥlambanam  
 28b,3 ca | \* tatra prathamam ye pāramitādayo dharmmā vyavasthāpyante  
 | dvitīyan tathatā<sup>3</sup> | tṛtīya-caturthe te eva yathākramam ['] dharmma-  
 28b,4 dhātu-prativedhena pāramitādi-dharmmādhigamāt | pa\*ñcamam śru-  
 ta-maya-jñānā<sup>4</sup>lambanam | ṣaṣṭham | cintā-mayasyāvagamya dhāraṇāt 10  
 | saptamam bhāvanā-mayasya pratyātman dhāraṇāt | aṣṭamam pra-  
 28b,5 thamāyām bhūmau darśana-mārggasya | na\*vamam bhāvanā-mārg-  
 gasya yāvat saptamāyām bhūmau<sup>1</sup> daśamam tatrāiḥ laukika-lokotta-  
 rasya mārggasya<sup>1</sup> prakāraśo<sup>5</sup> dharmmādhigamāt | ekādaśam aṣṭa-  
 28b,6 myām bhūmau dvādaśam na\*vamy-ādi-bhūmi-traye ['] tad eva hi 15  
 prathama-dvayam | tasyān tasyām avasthāyām tat-tad-ālambanam  
 nāma labhate<sup>6</sup> |  
 uktam ālambanam<sup>7</sup> ||

[ IV. Samudāgamānuttarya ]

samudāgamaḥ katamaḥ |

20

- 29a,1 **avaikalyāpratikṣepo<sup>8</sup> 'vikṣepas ca \* prapūraṇā |**  
**samutpādo nirūḍhiś ca karmmaṇyatvāpratiṣṭhitā<sup>9</sup> |**  
**nirāvaraṇatā tasyā 'prasrabdhi-samudāgamaḥ<sup>10</sup> || V. 29**

ity eṣa daśa-vidhaḥ samudāgamaḥ | tatra pratyayāvaikalyam | gotra-

<sup>1</sup> Ms. prasaṭha in both the verse and the commentary, but correctly praṣaṭha. See IV. 5f (p. 52). Tib., *rnal du ḥdug pa*.

<sup>2</sup> Ms. pragamā.

<sup>3</sup> Ms. tathathātā.

<sup>4</sup> Ṭikā, śrutamayasya jñānasyā°, which is better.

<sup>5</sup> In Tib., prakāraśo omitted.

<sup>6</sup> Ṭikā, -ālambana-nāma pratilabhate.

<sup>7</sup> Ṭikā, ālambanānuttaryam.

<sup>8</sup> Ms. °pratipakṣo.

<sup>9</sup> Better read °ṣṭhatā? See next page, l. 6.

<sup>10</sup> Ms. no visarga.

IV. 27cd~30

samudāgamaḥ | mahā\*yānâpratikṣepo 'dhimukti<sup>1</sup>-samudāgamaḥ | 29a,2  
hīnayānâvikṣepaś cittôtpāda-samudāgamaḥ | pāramitā-paripūraṇā<sup>2</sup>  
pratipatti-samudāgamaḥ | ārya-mārggôtpādo niyāmā\*vakrānti<sup>3</sup>- 29a,3  
samudāgamaḥ | kuśala-mūla-nirūḍhiḥ<sup>4</sup> dīrgha-kāla-paricayāt satva-  
5 paripāka-samudāgamaḥ [|] citta-karmmaṇyatvaṃ<sup>5</sup> kṣetra-parīśuddhi-  
samudāgamaḥ | sansāra-nirvvāṇâpra\*tiṣṭhatā<sup>4</sup> avinivarttanīya-bhūmi- 29a,4  
vyākaraṇa-lābha-samudāgamaḥ | sansāra-nirvvāṇâbhyām avinivart-  
tanāt<sup>6</sup> | nirāvaraṇatā buddha-bhūmi-samudāgamaḥ | tad-aprasrabdhir  
bbodhi-\*sandarsāna-samudāgamaḥ<sup>7</sup> [|] 29a,5

10 [ Śāstra-nāma-vyākhyāna ]

ity etac

**chāstraṃ madhya-vibhāgaṃ hi**

madhyamā-pratipat(<sup>1</sup>)-prakāśanāt [<sup>1</sup>] madhyānta-vibhāgaṃ apy etan  
madhyasyāntayoś ca prakāśanāt | ādy-apara<sup>8</sup>-varjitasya ma\*dhyasya 29a,6  
15 vā |

**gūḍha-sārārthaṃ eva ca |**

tarkasyâgocaratvāt para-vādibhir abhedyatvāc ca yathā-kramam |

**mahārthaṃ cāiva |**

sva-parādhikārāt |

2) **sarvvârthaṃ |**

yāna-trayādhikārāt |

**sarvvânartha-praṇo\*danam<sup>9</sup> || V. 30** 29b,1

<sup>1</sup> Ms. no avagraha.

<sup>2</sup> Ms. piripūraṇā.

<sup>3</sup> Ṭikā, nyāmāvakrānti.

<sup>4</sup> Saṃdhi not observed.

<sup>5</sup> Ṭikā, karmaṇyatā.

<sup>6</sup> Ms. avimirttatvarttanāt.

<sup>7</sup> Ms. no visarga.

<sup>8</sup> Ms. ādyapari? °param? Read °avara?

<sup>9</sup> Reading "ṇo" dubious. Tib. *don med thams cad sel baḥo*.

kleśa-jñeyāvaraṇa-prahāṇāvāhanāt |

[ Yānānuttarya-piṇḍārtha ]

ānuttaryasya piṇḍārthaḥ | samāsatas tri-vidham ānuttaryam pratipattiḥ (|) pratipatty-ādhāraḥ pratipatti-phalam<sup>1</sup> cāiva | sā ca pratipattir yādṛśī paramā<sup>2</sup> | yena ca

5

29b,2 yathā-prajñā\*ptito dharmma-mahāyāna-manaskriyā (V. 7a-b)

ity<sup>3</sup> evam-ādinā | yathā yena prakāreṇāvikṣepa-pariṇatā ca śamatha-bhāvanayā<sup>4</sup> aviparyāsa-pariṇatā ca vipaśyanā-bhāvanayā | yad-ar-

29b,3 thaṁ ca \*madhyamayā pratipadā niryāṇārthaṁ | yatra ca

daśasu bhūmiṣu (V. 27b) |

10

viśiṣṭā cāviśiṣṭā ca (V. 27a) |

aviparyāsānām<sup>4</sup> piṇḍārthaḥ | vyañjanāviparyāsenā śamatha-nimittam<sup>5</sup>

29b,4 pratividhya\*ti | arthāviparyāsenā vipaśyanā-nimittam<sup>6</sup> pratividhyati |

manaskārāviparyāsenā viparyāsa-nidānam parivarjayati | avisārāvi-

29b,5 paryāsenā tan-nimittam sugṛhītam<sup>7</sup> karo\*ti | sva-lakṣaṇāviparyāsenā

15

tat-pratipakṣeṇāvikalpaṁ mārggam<sup>8</sup> bhāvayati | sāmānya-lakṣaṇā-

'viparyāsenā vyavadāna-prakṛtim<sup>8</sup> pratividhyati | aśuddhi-śuddhi-

29b,6 manaskārāvipa\*ryāsenā tad-āvaraṇa-prahīṇāprahīṇatām<sup>9</sup> prajānāti

| tad-āgantukatvāviparyāsenā samkleśa-vyavadānam yathā-bhūtaṁ

prajānāti | atrāsānunnaty<sup>10</sup>-aviparyāsenā nirāvaraṇe<sup>11</sup> niryāti |

20

30a,1 ā\*nuttarya-paricchedaḥ pañcamaḥ ||

<sup>1</sup> Ms. pratiphalam.

<sup>2</sup> Ms. difficult to read due to erosion. Tib., *bsgrub pa de yan ji lta bu se na dam paḥo*.

<sup>3</sup> Ms. °kriyety.

<sup>4</sup> Ms. no anusvāra.

<sup>5</sup> Ms. śamathasenanimittam. Tib. and Paramārtha have “śamatha-nimittam” only, Hsüan-tsang and Tib. (Derge) of Ṭikā “śamatha-nimittam vipaśyanā-nimittam”. The latter reading is preferable.

<sup>6</sup> Correctly read “viparyāsa-nimittam” in accordance with Hsüan-tsang and Tib. of Ṭikā.

<sup>7</sup> Ṭikā, sūdgṛhītam.

<sup>8</sup> Ms. no anusvāra.

<sup>9</sup> Ms. -āvaraṇa-prahīṇatām, but Tib. and Ṭikā.

<sup>10</sup> Ms. °nunnāty.

<sup>11</sup> Ms. nirāvaraṇe? °no? Ṭikā, °no. Tib., *sgrib pa med par nes par hbyun baḥo*.

V. piṇ—pariṇāmanā

|| samāpto madhyānta-vibhāgaḥ ||

|| vyākhyām imām upanibadhya yad asti puṇyaṁ

puṇyôdayāya mahato<sup>1</sup> jagatas<sup>2</sup> tad astu |

jñānôdayāya ca \* yato 'bhyudayaṁ<sup>3</sup> mahāntaṁ

bodhi-trayaṁ ca na cirāḥ jagad aśnuvīta<sup>4</sup> ||<sup>5</sup>

30a,2

5 iti ||

madhyānta-vibhāga-kārikā-bhāṣyaṁ samāptam ||

|| kṛtir ācārya-bhadanta-vasubandhoḥ |

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<sup>1</sup> Ms. mahate.

<sup>2</sup> Ms. jagas; “ta” added in the margin.

<sup>3</sup> Ms. no avagraha.

<sup>4</sup> In Ms., two double-daṇḍas inserted between aśnu and vīta.

<sup>5</sup> Metre Vasāntatilakā.

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*Naga—Madhyānta-vibhāga-bhāṣya*

1964年12月10日 発行

定価 2,200

著者 長尾雅人

発行者 財団法人 鈴木学術財団  
理事長 佐藤喜一郎

発行所 財団法人 鈴木学術財団

東京都文京区大塚坂下町20  
振替東京44173 電話 (941) 6727

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